



PERSECUTION
1554



IVASION
1588



AND GODLY
PRAYERS.

With thankful
Remembrances

OF
GOD's won-
derful Deli-
verances of
This Land.

LONDON :
Printed in the
Year 1726.



POWDER
TREASON 1605



VISITATION
1625



H. B. A.

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C R U M B S
O F
C O M F O R T
A N D
Godly PRAYERS;
W I T H
Thankful REMEMBRANCE
O f G O D's Wonderful
D E L I V E R ' A N C E S
O F T H I S
L A N D.

The Forty-Third EDITION.

Carefully Revised; And Enlarged with
Divine H Y M N S, &c.

And Adorned with New CUTS.

L O N D O N:

Printed by Assignment from C. BROME,
For J. HAZARD, at the Bible, near Sta-
tioners-Hall. M DCCXXVI





P R E F A C E

T O T H I S

Forty-Third Edition.



THE Extraordinary
Reception this little
Book has met with
in the World, has made it
highly deserving of a much more
beautiful and correct Manner
of Printing, than it has hitherto
appeared in.

*In order to this, (the Cuts
being old, and worn out) it has*

A 3

been

P R E F A C E.

It has been thought proper to have them new engrav'd, tho' at an extraordinary Expence, and to reduce them into the Compass and Size of the Page, that the Reader may not be imbarra's'd with any folded or doubled Leaves, which being often torn in opening by heedless Persons, and Children, renders the Book imperfect : and is, moreover, a great Trouble and Inconvenience to the Bookbinder, in so small a Volume as this is.

And that it might still farther excell, we have not only printed it more correctly, and on a bright and beautiful Character,

P R E F A C E. 7

rafter, but also on a much finer and larger Paper, than has been hitherto done, and enlarged the Page accordingly, to thin the Book, and make it more sizeable for the Pocket ; as well as more sightly and neat in the Hand.

We have thought fit to add at the latter End, some Sacred Hymns taken from excellent Authors, in order to assist the Pious Soul in its Divine Breathings to the Almighty. And as this little Book contains in it Meditations and Prayers fitted for almost all the Exigences and Circumstances of this Transitory Life ; and as it abounds with Thanksgivings

8 P R E F A C E.

givings to Almighty God for his merciful Dispensations to the Protestants of this Island, on sundry eminent Occasions, which ought to be had in perpetual Remembrance by all the People of these Kingdoms; so we have nothing more to wish, than that the Devout Reader may reap Spiritual Delight and Comfort from it: It being solely intended for that End, by,

Thine in the Lord,

A. B.



CRUMBS OF COMFORT.

What PRAYER is.



Prayer is a serious lifting up of our Hearts unto God, in the Name of Christ Jesus, either to crave needful Things, or to give Thanks for things received.

What Time we are to take for PRAYER.

WE ought always to pray, at least, three times a day : In the Morning, at Noon, and at Night. There are three special
A 5 Occa-

10 *Crumbs of Comfort.*

Occasions for it : The Entrance upon the Day's Calling, the Receiving of God's Creatures for our Support; and going to Rest after our Labour. Look back in these, how God hath preserved, provided, and blessed thee, and they are answerable Occasions of Praise. See *Dan. x.* and *Psal. lv. 17.* *Evening, and Morning, and at Noon will I praise thee.* And in *Pf. cxix. 164.* *Seven times a day do I praise thee.* And more, the Apostle, in *1 Thes. v. 17.* saith, *Pray continually.* And, *ver. 18.* *In all things give Thanks.*

First, prepare thy Heart, then seek the Lord by Prayer.

IF thou art to come before a King, or great Person, thou wilt consider for what thou comest to him; and wilt order thyself, in *Behaviour, Apparel, and Words,* and frame thyself to all dutiful *Reverence and Seemliness.* Much more order thyself to come before thy Glorious Creator, the King

Crumbs of Comfort. II

King of Kings. *Eccles. v. 2.* Be not rash with thy Mouth, and let not thy Heart be hasty to utter a thing before God: for God is in the Heavens, and thou art on the Earth, therefore let thy Words be few.

What Gesture we are to use in Prayer.

THE most decent, and fittest Gesture is *kneeling*, and looking up to Heaven, especially when we desire mercy, grace, or any blessing to come down upon us; *groveling*, or *looking downwards* to the Earth, when we remember and bewail our sinful life past, *Acts vii. 60.*

Yet any decent gesture may be used, so it be comely, and serve for our furtherance in devotion, or better expressing our affections. It may be either in *going*, *standing*, *sitting*, or *lying*.

We may pray also either with Voice, as *David* in his *Psalms*; or in Silence, as *Moses* and *Nehemiah*.

12 *Crums of Comfort.*

Besides our most special *Devotions* at set times, we may use *Ejaculations* at all times upon every Occasion ; which are short Desires of the Heart lifted up to God with great Fervency.

Why God sometimes doth not hear our Prayers.

FIRST, Because sometimes we do ask we know not what, *Mat. xx. 22. And Jesus answered and said, Ye ask ye know not what. The Things may be good, but not good or fit for us.*

Another Reason, Because we ask amiss, *James iv. 2. Ye ask, and receive not, because ye ask amiss, that ye may lay out the same upon your pleasures.*

God doth also defer sometimes in that which he will hear, and delays granting what we desire, that he may the more stir up our *Faith* and *Hope*, and make us more careful and diligent to pray ; and that we may the better esteem his *Gifts* when we have them, and
shew

Crumbs of Comfort. 13

shew our selves more thankful and obedient unto him for them.

*In thy Preparation endeavour
to be,*

FIRST, Truly humbled in thy self in Sight of thy Sins, and Sense of the Occasions of thy Prayer.

2. To be raised upon some comfortable Assurance of God's Mercy in pardoning thy Sins, and of his Favour to hear and help thee, thro' Jesus Christ.

Jam. iv. 10. Humble your selves before the Lord, and he will raise you up.

A good Means to help us in Preparation, and to stir us up to Prayer, would be,

FIRST, A pious Consideration of the Greatness and Goodness of our heavenly Father.

2. A Sense of our own Unableness to assist us in our Prayers.

3. The

14 *Crums of Comfort.*

3. The present reading, or serious (tho' brief) meditating on some part of God's Word, as either makes for our *Humiliation* or *Faith*, or may come nearer, or concern the special Occasions of our Prayers.

Alms and *Fastings* are good means to further our private Devotions, as well as the more publick; as we may see, *Acts* x.

Some special Passages of God's Word gathered up, wherewith the poor Soul that is not more able to provide by his own Skill, or hath not always at hand better Store, may pick some Comfort, and gather some Strength.

FOR Humiliation in Sight of thine own Sin, meditate on these and such like Places.

1 John ix. 1. God heareth not sinners.

Prov. i. 24. *Because I have called, and ye refused, I have stretched out my hand, and no man regarded.*

Verse

Crumbs of Comfort. 15

Verse 28. *Then they shall call upon me, but I will not answer : They shall seek me early, but they shall not find me.*

Isa. i. 14, 15. *Bring no more oblations in vain. When you stretch out your hands, I will hide mine eyes from you ; and though you make many prayers, I will not hear ; for your hands are full of blood.*

To help the Repentant's Faith, by the Mercy and Grace of God in Christ, meditate on these and such like Places.

1 John ii. 1. *These things write I unto you, that you sin not, and if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our sins.*

Isa. i. 16. *Wash you, make you clean, take away the evil of your works from before mine eyes, cease to do evil, learn to do well. Come, now let us reason, &c.*

1 Cor. vi. 11. *Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name*

Verse

16 Crumbs of Comfort.

name of the Lord Jesus, and by the Spirit of our God.

Rom. viii. 33, 34. Who shall lay any thing to the charge of God's chosen? It is God that justifieth, who shall condemn?

Heb. x. 22. Let us draw near with a true heart; in assurance of Faith, our hearts being pure from an evil conscience.

L John v. 14, 15. And this is that assurance that we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he heareth us, whatsoever we ask, we know that we have the Petitions which we have desired of him.

Mat. xi. 28. Come unto me, all ye that are weary and laden, and I will ease you.

Psal. l. 15. Call upon me in the day of trouble, so will I deliver thee, and thou shalt glorifie me.

Eccles. vii. 14. In the day of affliction consider.

Heb. xii. 20. He chasteneth us for our profit, that we might be partakers of his holiness.

Verse 11. Now no chastening for the present seemeth to be joyous, but grievous.

Crums of Comfort. 17

grievous, but afterwards it bringeth
the quiet Fruit of Righteousness, unto
them which are thereby exercised.

James i. 4. Let Patience have
her perfect Work, that ye may be per-
fect and entire, lacking nothing.

Psal. cxxvi. 5. They that sow in
Tears, shall reap in Joy.

Rom. xv. 4. Whatsoever was
written aforetime, was written for
our Learning, that by Patience and
Comfort of the Scripture, we might
have Hope.

Rom. viii. 26. The Spirit help-
eth our Infirmities: for we know not
how to pray as we ought, but the
Spirit itself, which maketh request
for us, with Sighs that cannot be
expressed.

Gal. iv. 6. God hath sent forth
the Spirit of his Son into your Hearts,
which crieth Abba Father.

Holy

*Holy Sentences, containing useful
Matter for Meditation.*

1. **F**IRST, in the multitude of
the Sorrows of my Heart,
thy Comforts have refreshed my
Soul.

2. Be not dismayed; having no-
thing, be thou the Servant of God,
and thou hast more than the Lords
of the Earth in their great Pos-
sessions.

3. If thou beest truly godly,
thou shalt never fall into extreme
misery.

4. Godliness brings Content-
ment, and being contented, thy
wealth exceeds the Treasures of
the Mighty.

5. Earthly Jewels are as Chaff
or Dust; for Riches fly away
with the Wings of the Wind, but
the Graces of the Spirit remain
for ever.

6. Wouldst thou have thy Chil-
dren thrive after thee, and leave
them a good Estate? look not to
thy Chests, or Bags, or Store of
Land

Crums of Comfort. 19

Land which thou hast to leave them ; but be thou Vertuous, Godly, and Religious, and God will be the Bringer up of thy Children, and prepare a Portion for them.

7. True Blessedness doth not consist in great wealth, but they which hunger after Righteousness, shall be satisfied.

8. *Lazarus* went from Poverty to Riches, and *Dives* from Riches to Poverty.

9. Howl, ye rich Men, for the Canker and Rust of your Gold and Silver, shall one Day witness against you.

10. Godliness begins with Wants, Sorrows, Sadness, Stings of Conscience, Losses, Poverty, Affliction of Soul, Dejection of Spirit, Penitency for Sins. These be the Harbingers of Heaven.

11. The Rich hath Pleasure, the Poor Pain in this World : But the Rich are tormented, and the Poor comforted in the World to come.

12. My

20 *Crumbs of Comfort.*

12. My Son, take heed to th
own Heart : For thy Heart
deceitful, and may well be call
ed the great Impostor of th
World.

13. The Righteous find the Wa
fooner to Heaven in Prison, than
the Prince in his Palace.

14. Never fear what God doth
against thee, but rather be afraid
what thou doest against God.

15. Crosses to the Godly reclaim
them, Crosses to the Wicked con
sume them.

16. Persecutions in their own
Natures are Curses, but if we put
them to the best Use, they are
Blessings : For through the Val
ley of Tears, we come to the
Hill of Joy.

17. He that will not seek God
in Prosperity, the Lord will not
be found of him in Adversity
for how can we look that God
should save us, if we do not serve
him ?

18. Make not Religion the Cloak
and Colour for Deceit : For then
thou wilt find thyself deceived,

Crums of Comfort. 21

and God will disappoint thy Pre-
sumption.

19. The Law of Nature con-
curs with the Law of God. *Do
all as thou wouldest be dealt withal,*
and then thou mayest expect a
Blessing upon all thou takest in
His Hand.

20. As one Lamp lights many,
and gives ten times more than it
hath itself, and loseth none of its
own Light, so one godly Man, by
his good Example, makes many
more, always maintaining good to
himself, and assisting others.

21. If thou be so sinful a Sin-
ner as not to think of Sin, and of
thy Death, and Resurrection ; re-
member thy own Conscience shall
at last accuse thee : For as a Man
lies, and Worms are bred in the
dead Carcass to consume it, so
the Worm of thy Conscience shall
come to testify against thee at the
last Day.

22. When thou art ready to
commit a Sin, think God stands
before thee to persuade thee from
it, the Devil behind thee to drive
thee to it, thy own Conscience in
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20 *Crumb's of Comfort.*

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19. The Law of Nature concurs with the Law of God. *Do as thou wouldst be dealt withal,* and then thou mayest expect a Blessing upon all thou takest in Hand.

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21. If thou be so sinful a Sinner as not to think of Sin, and of thy Death, and Resurrection; remember thy own Conscience shall at last accuse thee: For as a Man lies, and Worms are bred in the dead Carcass to consume it, so the Worm of thy Conscience shall come to testify against thee at the last Day.

22. When thou art ready to commit a Sin, think God stands before thee to persuade thee from it, the Devil behind thee to drive thee to it, thy own Conscience in the

22 *Crumbs of Comfort.*

the midst to terrify thee after it
the Heaven above to witness a-
gainst it, the Earth below to swal-
low thee for it; therefore pray
stedfastly, that thou mayest be de-
livered from it.

23. Consider the Flower of the
Field, how it flourisheth in the
Spring, and dieth in the Win-
ter, and yet riseth to its former
Lustre; so remember thy Life,
thy Death, and lastly, thy Resur-
rection.

24. Wheresoever thou goest, ri-
dest, and remainest, if thou be
alone, take one of these Compa-
nions to thee; either thy *Prayer-
Book*, or thy *Bible*; good *Thoughts*,
or charitable *Works*; for these
Four are the fittest Compani-
ons thou canst have to be with
thee, in any Occasion whatso-
ever.

Let
the Devil behind thee to drive
thee to thy own Confession in
the Day.

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Let thy PRAYER be 'thus framed.

FIRST, Confess thy Sins.

Secondly, Crave Faith.

Thirdly, Desire Repentance.

Fourthly, Perseverance in Good.

Fifthly, Directions for a godly Life, and Conversation.

Sixthly, For the Church and Royal Family.

Seventhly, Thanksgiving for all Benefits received.

The Reader's Prayer for the right Use of this, or some other Help of Devotion.

MOST gracious LORD, who knowest the grievous Sins and manifold Infirmities of thy poor and unworthy Servant, give me Access unto thy Throne of Grace by Christ Jesus, and grant that whatsoever I ask of thee may be to the Glory of thy Name, the Good of thy People, Comfort and Salvation of mine own

24 *Crumbs of Comfort.*

own Soul. Also grant me so to make use of this and other Helps of Devotion, that in and by them I may chiefly seek for, and stir up the Grace of thy Holy Spirit, whereby I may in Heart cry *Abba Father*, to thy Heavenly Majesty, that so thou mayst look on me as thy Child, and pour on me thy Grace, whereby I may be enabled to shew myself thy Servant here, and be accepted among thy Children in Heaven; through Christ Jesus. *Amen.*



PRAY.

that
thee
rest
fort
And



PRAYERS

AND

MEDITATIONS

ON

VARIOUS OCCASIONS.

*A Morning Prayer at our first
rising from Sleep.*



Heavenly Father, God of
all Light, the true Sun-
shine, so open my
Heart with this the
opening of my Eyes,
that it may still be so fixed on
thee, that this Day, and all the
rest of my Life, I may find Com-
fort and Consolation in thee :
And grant, most merciful Father,

B

as

as thou hast been my Keeper this Night, for which I give thee most humble and hearty Thanks, so thou mayest be my Guider and Comforter this Day, and all the Days of my Life. Grant this, good God and merciful Father, for Jesus Christ his Sake, our Lord and Saviour, we intreat thee in that Prayer thou hast taught us.

Our Father, which art in Heaven, &c.

Another Morning-Prayer.

O Most gracious God and loving Father, we heartily thank thee for all thy loving Kindnesses so abundantly shower'd upon us: For our Election, Creation, Redemption, merciful Vocation, Justification, Sanctification, and continual Preservation, and for the same assured and most comfortable Hope which thou hast given us of our Glorification in the World to come. We praise thy gracious Goodness for so mercifully

fully preserving us this present Night, and delivering us from all Dangers both of Soul and Body, for that thou hast given us so sweet and comfortable Rest, and hast, at this present, brought us to the Beginning of this Day. And as thou hast safely preserved us unto this present Hour, from all Dangers of this Life; so we beseech thee to continue this thy Favour towards us this Day, and the whole Course of our Life. Suffer us not by vain Allurements of this World to be drawn away into Sin and Wickedness: Assist us with thy Grace and Holy Spirit, that we spend not our Time vainly or idly, but that we may always be diligently exercised in the Duties of our Calling, to the Benefit of our Brethren, and Discharge of our Conscience. Grant that in all our Consultations, Words, and Works, we may ever have thee present before our Eyes, through Jesus Christ our Lord, *Amen.*

Our Father which art, &c.

*A Prayer to be said when we
wash in the Morning.*

O Lord God, Heavenly Father, wash away, I beseech thee, our Sins ; cleanse us from our Iniquities, purge our Hearts, and purify us wholly with thy Grace, and as this watery Element washeth off the Filth from our Bodies, so, we beseech thee, send down thy Heavenly Grace, to wash and cleanse our Souls from Sin ; and grant we may keep them this Day free from all Spots of Uncleanness, and all Manner of Wickedness. Grant this, O gracious God, we beseech thee, for Christ Jesus his sake, who therefore came to take away the Sins of the World ; hear, and have Mercy upon us. *Amen.*

A Noon-

A Noon-Prayer.

O Lord God, glorious in Majesty, strong in Power, mighty in Deliverance ; I poor Worm, Dust and Ashes of the Earth, present myself before thee, most entirely thanking thee for preserving me the Part of this Day past ; and now I entreat thee to preserve me the rest of it coming ; and grant I may so carry myself in all my Affairs and Occasions, that I may find myself directed by thy Heavenly Wisdom, and thy good Providence over me ; and to that purpose (O Lord) let me have thy Fear before mine Eyes, thy Help and Assistance to lead me in the Ways of Godliness, Righteousness, and all true Holiness. Keep me, O Lord, from all Sin and Wickedness, and prosper and preserve me in all Happiness the rest of this Day coming, and through the whole Courle of my Life, I beseech thee, for Christ Jesus his sake. *Amen.*

A Prayer before Meat.

O Lord God, bless and sanctify we beseech thee, these thy good Creatures which thou hast provided for our Nourishment, make them fit Food for our Bodies, that by the Strength of them we may be quickened, and made more apt and able to serve thee ; and grant, O Lord, that as we are careful to provide Food for our Bodies, so we may much more labour for the Heavenly Bread, and be careful to gather of the *Crumbs of Comfort* which fall from thy Table, that both our Souls and Bodies being fully satisfied, we may be made wholly fit to serve thee both now and ever, and walk acceptably before thee, 'till thou bring us to the Place where we shall never hunger and thirst more, but live eternally, through Jesus Christ our Saviour. God forgive us our Sins, increase our Faith, and give us Grace to bring forth the Fruits of Faith. *Amen.*

A Thanksgiving after Meat.

O LORD, we give thee hearty Thanks for all thy Blessings and Benefits bestow'd upon us, and beseech thee, that as thou dost cloath our Bodies, and now hast also fed them with corporal Food; so thou wilt cover our Souls with thy Heavenly Graces, and nourish them with the Food of thy holy Word; and grant, O Lord God, that as thou hast been mindful of us in satisfying our Hunger, and supplying our Wants, we may be mindful of our poor Brethren, in affording them such Comforts as our Abilities can perform. And that we may still enjoy both these temporal and spiritual Blessings, we pray thee continue thy Goodness towards us; keep and defend thy Church, with every Part and Member of the same; preserve Peace in this Land, and help thy distressed People, and such as stand in need of thy Comforts. We beseech thee succour all poor People,

and such as be in Want. Replenish the sad Heart with Joy, release the Prisoners, relieve the Fatherless, and Widows; and send us also such Grace, that the Rich may remember the Affliction of *Joseph*, and the Poor be contented with the Portion which thou hast appointed, that we may all hunger and thirst after Righteousness, and be satisfied according to thy Promise. Grant this, O Lord God, for Jesus Christ's Sake, to whom with thee and thy sanctifying Spirit, both now and evermore, be all Thanks, Praise, and Glory, *Amen.*

An Evening Prayer.

O MOST gracious Lord God and loving Father, we heartily thank thee for all thy Loving-kindness so abundantly shew'd towards us: For our Election, Creation, Redemption, merciful Vocation, Justification, Sanctification, continual Preservation, and for that same assured and most comfortable

comfortable Hope which thou hast given us of our Glorification in the World to come. We praise thy glorious Goodness for so mercifully preserving us this present Day, and delivering us from Perils and Dangers both of Body and Soul, for prospering and preserving us in Health and Prosperity, for keeping us from sudden Death and all Danger, and giving us all things necessary for this present Life, as Health, Food, Apparel, and all other convenient Things needful. This gracious Goodness of thine we beseech thee, O Lord, to continue towards us for ever. And here, O Lord God, we offer unto thee our selves and ours, our Souls and Bodies; we recommend our Lives, our Means, and all we have, unto thy gracious Preservation and Protection, in Assurance that that cannot perish which is committed unto thee. Keep us this Night in Safety, and grant, good Lord, that our Bodies may sleep, and our Souls may watch for the coming of our Saviour, thy Son Jesus Christ; that so our Souls and Bo-

dies may be more apt and able to serve thee in that Estate and Calling wherein thou hast thought good to place us. We confess and acknowledge, O God, that we are most miserable and wicked Sinners, as well by original Corruption of our Nature, as by the Course of our evil and naughty Life; we have, and do daily break and transgress thy most holy Laws and Commandments, both in Thought, Word and Deed. By the Means of this Sin and Corruption, we do continually deserve most just Condemnation, and to be for ever cast out of thy Presence: Yet such is thy Goodness towards us, that thou wouldst not suffer us to perish in our Sins, but hast sent thine own dear Son, Christ Jesus, to take upon him whatsoever is due to us, and to reconcile and make us one with thee again. In him therefore, and thro' him, we come unto thee, beseeching thee, for his Sake, that we, feeling the Grievousness of our Sins, and groaning under the Burden of them, may find the Release and Ease

Ease of them, in that we, thro' thy holy Spirit, stedfastly believe that Christ has borne the Burden of them, even for us. Grant, O Lord, that we, being assured hereof in our Consciences, may, thro' thy holy Spirit, be renewed with more Grace, and hate, detest, and abhor all manner of Sin, and study to live in all things according to thy blessed Will, during our whole Life: Grant this, O Father, for Jesus Christ his Sake. *Amen.*

Lord, increase our Faith.

*Our Father which art in Heaven,
&c.*

A Meditation at Midnight.

GRacious Lord, under whose Protection we rest, when we wake, give us Leave to think of thee; let us in our Dreams draw near unto thee; do thou prepare us for thee, and let us never be taken unprovided, but (with the wise Virgins) ready prepared whensoever thou shalt call us, to go with thee; and so we re-

commend our selves and Souls, and all unto thee, through Jesus Christ our Lord. *Amen.*

A Morning-Prayer for Servants.

O MOST gracious and merciful, glorious and everlasting Father, who createdst Light and Darknes; who hast made all Things, and governest and guidest all Things; I poor, wretched, miserable, and wicked Sinner, cast my self down here before thy Glorious Throne, begging, craving, and beseeching thee, even for Christ Jesus' Sake, to look down upon me, poor and distressed Wretch, with Pity and Compassion, to pardon, forgive, and forget all my Sins, Actual and Original, Omissions, and Commissions, or whatsoever, all, O Lord God, that I have committed against thee in Thought, Word, or Deed: O pardon them, I beseech thee, bury them in the Depth of the Sea. O Lord, open the Streams of thy Mercy, pour down the Showers of

of thy Grace, quell the ill Imaginations and wicked Thoughts of my Mind; settle assured Faith in my Conscience; fill my Heart with thy Heavenly Graces; grant in all my Service I may be thy true Servant, and so for thee may do true Service to my Master and Mistress; that in all Duty I may be pleasing, and acceptable to them; that with all Singleness and Sincerity of Heart, I may do all things, and deal uprightly in all that I take in Hand; and that at the last I may hear, with Comfort, that joyful Saying, *Well done, thou good and faithful Servant, enter into the Rest and Joy of thy Heavenly Master:* Which grant, most gracious God, for Jesus Christ his Sake. *Amen.*

Our Father which art in Heaven, &c.

An Evening Prayer for a Servant.

O LORD God, I give thee most hearty Thanks, for that thou hast granted me Grace to pass this Day quietly, in doing my Duty towards my Master; grant
I may

I may pass this Night in quiet Sleep; keep me, O Lord, let a Watch over me; let thy good Angels guard me, and grant me such sweet and comfortable Rest, that I may be refresh'd in the Morning, and made fit to serve and obey thee; and also to serve and please my Master in all Uprightness and Diligence. Let me ever be employed in thy Service, and grant that sleeping and waking I may be acceptable unto thee, thro' Jesus Christ, in whom I take my Rest, and commend my self, this House, and all my good Friends, and all People, now and for ever, to thy gracious and powerful Preservation and Protection. *Amen.*

Our Father which art in Heaven, &c.

A Prayer for Children.

O Eternal God, Creator and Governor of all Things, Father of our Lord Jesus Christ, and in him our gracious Father; we thy poor Children, beseech thee to give us thy Fatherly and Heavenly

Heavenly Blessing, to take us into thy holy Government, and spread the Wings of thy Protection over us: But first of all we do here confess, that we were conceiv'd in Sin, and brought forth in Iniquity, and by Reason of our original Corruption drawn from the Loins of our Parents, we are prone to every thing that is evil, averse to any thing that is good. Being now in the Beginning of our Days, we are ready to begin to sin, and now in our tender Years are strong enough to act Wickedness; Here therefore do we prostrate ourselves before thee, with this humble Petition, that thou wouldest be pleased to mortify the Corruption, and to suppress the Rebellion of our proud Nature, to subdue our carnal Lusts, to overcome our unruly Wills, to bring into Order our irregular Affections, to season our Hearts with thy Grace, and to plant in us such a Fear of thy Name, that we may never depart from thee: Regenerate us with thy holy Spirit, that we may be born again, and have our Souls bathed in the Blood of thy

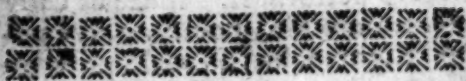
thy Son, as well as our Bodies were washed with Water in Baptism: Baptise us into the Death of Christ, that we may die unto Sin; make us to feel the Virtue of his Resurrection, that we may walk in Newness of Life. Catechize us out of thy holy Word, that it may be a Light to our Feet, and a Lanthorn to our Paths, and frame us to the respectful Entertainment of their wholesome Counsel who are able to instruct us. Preserve our Parents and Governors whom thou hast set over us, that they may bring us up in the Nuture and Admonition of the Lord, and grant in us Obedience unto them, and a Care of shewing all due Reverence, not only to them, but also to all our Elders, and Betters that are before us: Make us circumspect in all our Ways, conscionable in our Walking, and very wary with what Persons we converse: Work in us betimes both a Desire and Endeavour to serve thee; grant that we may remember thee, our Creator, in the Days of our Youth, that we may then set ourselves to thy

thy Worship, when we are best able to perform it. Make us daily to die unto Sin, hourly to live unto Righteousness, and grow in Grace like young Plants, and never leave growing, till we come to be tall Cedars in the Paradise of God; even perfect Men in Christ Jesus; in whose sweet Name we beg at thy Hand these and all other Blessings which thou knowest to be needful for us; not doubting but that for his Sake, who commanded Children to be brought unto him, favourably embraced them, and graciously blessed them, thou also wilt receive, embrace, and bless us now coming unto thee. So be it, O Father, for the Merits of that thy dear Son, who with thee and thy holy Spirit, be praised and magnified now and evermore.

Amen.



PRAY-



PRAYER'S
AND
MEDITATIONS
FOR
Every DAY in the WEEK.

For Sunday Morning.



Most Gracious Lord
God, with a trem-
bling Heart, and fear-
ful Conscience, and
watery Eyes, and
bended Knees, I here,
poor dejected Wretch, prostrate
myself at thy Throne of Mercy.
O Lord, I thank thee, that thou
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Thou hast brought this Week about
with me, helping me with all
Things which were needful for
my Body. Now, O Lord, fit
and prepare my Soul and Body
for thy Sabbath. I confess, this
Night past, and all my Life, thou
hast been my Refuge and Stay ;
be unto me, O Lord, as thou hast
been, still my Protector, my ever-
lasting Defence, my Stay, my
Guide, my Hope, my Hold, my
strong Fortress, to which I may
always resort ; and as thou hast
appointed this Sabbath Day for
Man to employ himself in thy
Service, so, O Lord, grant my
Heart to be free, and to rest from
all worldly Cares, and wholly to
be spent and settled upon thee.
Grant I may apply my self to
learn Wisdom and Godliness.
Sanctify my Soul, my Body, my
Mind, Thoughts, Deeds, and
Words ; Lord fit and prepare my
Hear tto hear, read, practise, and
follow thy Word ; and as thou
hast appointed thy Preachers to
preach and instruct us this Day
in thy Word, so open our Hearts,
and

and preserve our Senses to Purity and Godliness, that we may be always ready prepared for thy Kingdom. Grant unto us, that neither this Day, nor at any time any Evil may take hold of us, but that all Good may be rooted in our Hearts and Minds, that our Thoughts may always be of thee. And, Lord, we beseech thee to grant us Grace so to read and hearken to thy Word, that we may reap Profit hereby in all Things. Grant thy good Angels to guard us, and to be about us, that Satan may not hinder any good Work in us; and grant that we may spend this whole Day in the Works of Sanctification, in publick and private Praise and Thanksgiving, to thy Glory, and our Comfort and Soul's Health, through Christ our Mediator and Redeemer, and by the Help of the holy Spirit our Sanctifier. Amen.

Our Father which art in Heaven, &c.

A Prayer for *Sunday* Night.

PRepare, O Lord, our Hearts to
Prayer, O Lord, open our
Mouths, and let our Lips shew forth
thy Praise. Settle our Affections
upon thee : Grant unto us (or me)
our Requests. Bend and prepare us
for thy Service, Lord, we beseech
thee.

O Our everlasting and loving
Father, merciful, good God,
Creator, Guider, Defender, Pro-
tectour, Governor, and Maker of
all Things, who createdst the
Light and Darknes, who prepa-
redst the Seas, and foundedst the
Earth, and Land; who hast made Man,
and gavest him Wit, Senses and
Understanding, to be a second
Means to help himself by thee :
Look down, we beseech thee,
upon all miserable distressed Sin-
ners, more especially upon us, and
grant unto us Pardon for all our
Sins, actual and original, Sins of
Commission, or Commission, Imagi-
nation,

nation, or any way whatsoever it is
 O Lord, pardon them ; quit, and *Virgi*
 free us from all Punishment ; let *Islan*
 them not be Horror unto our Lord
 Consciences, nor Terror to our for
 Souls, but wash and cleanse us and
 O Lord, free and quit them from the
 us, let them not come as a Judge *Athe*
 to condemn us, nor chuse our this
 Sins as a Jury to overthrow us, othe
 but, O Lord, bury them, cast Erro
 them behind thee, forget and forful
 give them ; and, we beseech thee them
 call us not to an Account for Chur
 them. Let not Mischief fall intre
 upon us nor our Children, w all p
 entreat thee ; let not Miser when
 come near unto us, but bless and troubl
 keep us, we beseech thee, nor Confi
 and for ever. Lord, we beseech for t
 thee to bless the Word which ceive
 we have heard preached unto us or fr
 this Day, and also that which w Sense
 have read ; bless and sanctify th and g
 same unto us, Lord, we beg to be
 thee. Bless likewise thy whole us, t
 Church, distressed, dispersed, and Judg
 despised ; help and relieve it is (Lord
 due time, and comfort all that fear a
 be in Danger ; build it up when fort a

it is new begun, as namely, in
Virginia, New-England, Summer-
Islands, the East and West-Indies ;
 Lord, bless the Means provided
 for the Furtherance of the same,
 and we desire thee to call home
 the *Indians* in those Parts, the
Atheists, Hereticks and Papists of
 this Land, and elsewhere, and all
 other, that they may see their
 Errors, and Blindness : The wil-
 ful blinded *Jews*, good Lord, call
 them to fulfil the Number of thy
 Church. O merciful Father, we
 intreat thee to relieve and release
 all poor Prisoners and Captives
 wheresoever ; also all that are
 troubled in Mind, those whose
 Consciences are laden with Grief
 for their Sins, Lord, ease and re-
 ceive them ; poor Idiots, foolish
 or frantick Persons, restore their
 Senses, Wits, and Understanding ;
 and grant, as thou hast left them
 to be, as it were, Examples unto
 us, to fear and tremble at thy
 Judgment on them, so grant us
 (Lord) to have the more Care to
 fear and obey thee : likewise com-
 fort all fatherless *Children, Widows,*

or poor oppressed *Servants* or *Captives*, and Prisoners oppressed by *Slavery*, *Tyranny*, or *Misery*; put a Period or End unto their Griefs, or else (Lord) give them Hearts to bear them patiently: And now, O Lord, we intreat thee to receive us into thy Protection; keep us, O Lord, from sudden *Death*, *Fire*, and *Thieves*, *Storms*, *Tempests*, and all *Affrightments*; succour and relieve us in all Needs and Dangers, and send thy good Angel to guard us. Now, O Lord, we return with all Thanks and Praise unto thee, and thy holy Name, for all thy Blessings unto this present; so continue, we beseech thee, thy Love unto us. We have deserved thy Curse, thou, instead thereof hast given us thy Blessing; so continually, O Lord, pour down thy Blessings, and so bless us with heavenly Blessings, that we may feel and find thy true Comforts. Also bless us with earthly Blessings, that we may be helpful to others that feel, want, or need. Grant these and all good things, even for Christ's

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Christ's Sake, our Lord and Saviour, *Amen.*

A Soliloquy for *Sunday* at
Midnight.

LORD, how long shall it be before I celebrate the Sabbath of a true Rest in thee? The World seeks to destroy me, the Devil to devour me, the Flesh to deceive me; come to my Aid, Lord, and I shall be in Safety. Every one desires Joy and Comfort. Lord, let me find thee my only Joy and Comfort. I come and yield my Soul in thy Hands; thou art my Father, dispose of me as it pleaseth thee. Come, Lord Jesus, for I am come to thee; stay with me, I am willing to abide with thee; aid; support, and remain with me this Night, and for ever rest with my thoughts. *Amen.*

A Morning-Prayer for Monday.

O Lord God, who madeſt
 the Heavens, the Earth,
 the Sea, Man, Fiſh, Birds, and
 Beaſts, and all things, we poor
 diſtreſſed Sinners, full of Sin and
 Iniquity, preſume to bring unto
 thee, our wounded Souls for to
 cure; our Sins and Wickedneſs
 have wounded us, our Tranſgreſ-
 ſions have taken hold upon us,
 we are ever laden with Filth;
 we daily provoke thy Anger;
 Week after Week, Day after Day,
 Hour after Hour, and every Mi-
 nute we tranſgreſs by Thought,
 Word, or Deed; we promiſe A-
 mendment, but daily run on in
 our Courſe of Wickedneſs; we
 have no Mind of heavenly Things,
 but the Devil, the World, and
 the Fleſh haunt us in all our
 Thoughts, at all Times, nay, in
 our very Prayers they betray us,
 and carry our Minds another way;
 yet to thy

Meditations.

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yet, Lord, as thou hast spared us this Week past, and all the rest of our Lives, so we beseech thee to spare us, this Week coming, and all the time we have to live. And as we now begin the Week, so grant (good God) we may begin with new spiritual Graces, to fear, serve and obey thee all the Days of our Life. Keep us, O Lord, from sudden Death, Temptation, Tribulation, Persecution, and Affliction; prosper our Works, our Labours, our Pains; be with us at the Beginning, Proceeding, and Ending in our Vocation and Calling; grant we may deal up- rightly, and let the Carriage of our Affairs be so pleasing unto thee, that they may draw down thy Blessings upon us; keep us, we pray thee, this Week follow- ing, thriving in our Estates, and religious in our Carriage, always meditating of Good for thy Glory, the Church and the Common- wealth, so that whatsoever we lay our Hands unto, thou wilt bend our Hearts to the same, so it be to thy Praise and Glory. Receive

us, merciful Father, into thy Protection, and grant us these Graces, and all Comforts that are, may, or can be for our furtherance to Salvation, even for thy only Son's sake, Christ Jesus our Lord; to whom with thee, and thy holy Spirit, be all Praise, Honour, and Glory, now and for ever. *Amen.*

Our Father, &c.

An Evening Prayer for Monday.

O Lord, who art our God, we intreat thee upon the bended Knees of our Bodies, to accept this our Evening Sacrifice of Thanksgiving and Praise. We thank thee, O Lord God, for keeping us this Day past, and all the rest of our Lives, for giving us Food, Raiment, Health, and Prosperity; for keeping us now and ever from sudden Death, and all other Miseries; so we beseech thee, O Lord God, to keep us this Night coming, in Peace and Quietness
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eriness, both in body and goods :
Grant, good God, unto us quiet
Rest and Sleep ; keep us from all
Evil whatsoever, we humbly in-
treat thee, and set thy good An-
gels as a Guard and Watch over us,
that we may enjoy the sweet Rest
and Comfort of this Night, that
we may be the better able to go
on in thy Service ; and grant that
when we wake, we may wake with
the Joy of thy holy Spirit, and to be
settled in the true Assurance of
thy gracious Protection, that we
may daily find and feel some Com-
forts of thy Heavenly Graces in
our Hearts with Joy and Comfort.
Grant this, dear Father, for Christ
Jesus' Sake, our Lord and Saviour.
Amen.

Our Father which art, &c.

A Morning Prayer for Tuesday.

WE intreat thee, most mer-
ciful Father, to accept
our Prayers and Supplications
C 3 which

which we shall offer before thy Divine Majesty; we confess and acknowledge, thou mightest have poured down justly thy Judgments and Indignation upon us. In Justice thou mightest have taken us this Night past in our Sleep, and plunged us suddenly into Hell and perpetual Destruction; yet in Mercy thou hast spared us. O Lord, we heartily thank thee, that of thy great Bounty thou hast kept us safe this Night, and brought us to the Beginning of this Day; now spare us, good Lord, spare us, we beseech thee, and as thou hast ever been our Defence, so we beseech thee defend and protect us hereafter, that we may become thy faithful Servants and Followers. Bless, we beseech thee, this Day and for ever, all our Studies, Labours and Travels; further our Endeavours; help us in our Trading; help us in our Necessities, and guide us in our Ways; aid us in all our Works: Preserve us from all Sin and Wickedness, and deliver us in all Temptations; bless, we beseech thee, our whole Household, and all about us;

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Meditations. 55

us; be merciful to our Friends and Foes, lessen the Number of our Foes, increase the Number of our Friends; bless our Neighbours, grant Unity, Concord, and Love betwixt them and us, keep them and us, and all about us now and for ever. Grant us, good Lord, full Pardon of our Sins, and true and lively Hope in thy Mercies, through Christ our Saviour. *Amen.*

Our Father which art in Heaven, &c.

An Evening Prayer for Tuesday,

HEavenly God, and merciful Father, assist us in our Prayers, and grant us our Requests, we humbly intreat thee. Look down, O Lord, look down, we beseech thee, and grant our Requests. We thank thee that thou hast kept and preserv'd us this Day, and all the rest of our Lives to this present, in Health and Prosperity, and given good Success to our Travels and Studies. Merciful Father, we intreat thee, that as thou hast kept us this Day past, so we beseech thee

thee to keep us this Night coming, and as thou hast appointed Times and Seasons, as to be the third Night in this Week, so we beseech thee, set a second Watch over our Souls and Bodies, that we commit no Sin in Thought nor Deed: grant us quiet Sleep, comfortable Rest; keep and defend us from sudden Death, and fearful Affrightments, Danger of Fire or Tempest, Disturbance by Thieves, or any other Danger whatsoever; and grant, as we now lie down to rest in Bed, so we may remember the Rest of our Bodies in the Grave, till it please thee to raise us. Bless this Night, and for ever, all that are forc'd to travel by Land or Water, all poor Soldiers that keep Watch and Ward, and we beseech thee so to watch and wake with them and us, that we may rise in the Morning to give Praise and Thanks unto thee, through Christ Jesus our Lord and Saviour. *Amen.*

Our Father which art in Heaven, &c.

A Morning Prayer for Wednesday.

O Eternal, merciful, and loving Father, I entreat thee to look down upon me wicked and wretched Sinner, and to grant my Request. O Lord, I give thee humble and hearty Thanks, for keeping me this Night past, and that thou hast safely brought me to the Beginning of this Day: Defend me, O Lord, in the same; and grant I may spend this Day to thy Glory, my Comfort, and good Example of all that are about me. O Lord, I beseech thee, be unto me a Guide and Protector over my Ways, Works, and Words, that I shall walk, do, or speak this Day, and all the rest of my Life. Grant I may wholly dedicate myself unto thee, and strive to live more godly and purely; and always study to fear, serve, and obey thee, and to set forth thy Praise, that I may find thy Favour, Mercy, and Goodness,

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ness, shower'd and pour'd upon me, both now and for ever hereafter: Grant this, dear God and merciful Father, as we beg in that Prayer which thou hast taught us, saying,

Our Father which art, &c.

An Evening Prayer for Wednesday.

O Most gracious God and heavenly Father, renew, I beseech thee, my Strength to Prayer. As the Eagle reneweth his Age, so let me renew in Grace. O Lord, I beseech thee, accept this Evening Prayer for all thy Mercies. I have sinned (O Lord) against thee, in Thought, Word, and Deed; this Day and all the Days of my Life I have done wickedly, insomuch, that I am ashamed to confess my Sins, yet thou hast spared me this Day and all my Life past. O Lord, I beseech thee, if I have done any thing this Day, or at any other Time heretofore, that hath been displeasing unto thee, pardon it, I entreat

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entreat thee, forgive it, I beseech thee, forgive, I desire thee, and finally quit and free me from the Punishment of the same; O Lord, bless and keep me this Night and this House where I am, and each of us, from all bodily and ghostly Enemies, and from all ill Dreams, and Fantasies, and Suggestions of the Devil, from all Storms and Tempests, from Fire, sudden Death, and Danger, good Lord, deliver us all; and grant we may rise in the Morning to praise thee, thro' Jesus Christ our Lord. *Amen.*

Our Father which art in Heaven, &c.

A Prayer at any Time in the Night, in the Time of Danger or Fear.

O Lord, what shall I do? Whither shall I fly? Where shall I be safe, but with thee? Take me, receive me, keep and defend me, now and for ever. O Lord, give me quiet Rest and Sleep, and protect me, and grant me, and all in

this House, comfort in thee, this Night, and for evermore. *Amen.*

A Morning Prayer for Thursday.

O Heavenly Father and good GOD, raise and rouse up my dull Senses. As the Morning Lark flieth up with sweet singing, still looking upwards towards thee; so, O Lord, grant my Heart, Eyes, and Affections, and all may be lifted up unto thee. O Lord, it is thy Mercy that hath kept me this Night past, and brought me to the Beginning of this Day, I give thee hearty Thanks for the same; so, O Lord, guide and govern me this Day, that I may walk upright in all my Dealings, be true and just in all my Doings; and give me the Sanctification of the holy Spirit, to find and feel thy Help in the Use of Prosperity and Health, and Happiness, that shall tend to the setting forth of thy Praise and Glory, that I may so enjoy the Benefits

nefits of this Day, that I may find and feel thy Comfort, through Jesus Christ our only Lord and Saviour. *Amen.*

An Evening Prayer for Thursday.

O Most Omnipotent God, and Heavenly Father, most glorious Creator, I entreat thee to grant my Request, and accept this my Evening Sacrifice of Prayer and Thanksgiving; I beseech thee be a powerful Protector and Defender of me this Night, and as thou hast been (O Lord) my Defender all this Week past, so, I beseech thee, be a Defender of me all the Part that is to come. Keep me in thy Protection, shield me from all Dangers, defend me from sudden Death, and send, I pray thee, thy good Spirit to watch over me this Night, and for ever hereafter. I thank thee for blessing me this Day past, and I intreat thee, good God, so to continue thy Blessings, and to increase them more and more towards me, that I may feel

and

and find that thou, O Lord, art my everlasting Shield and Succour. And, heavenly Father, let me feel those Joys that be a Comfort unto my Soul, and I beseech thee grant my very Dreams may be of Heaven and Heavenly Joys, and grant I may at least enjoy such Joy and Comfort in thee, that I may rest in thy Kingdom, for ever and ever. *Amen.*

Our Father which art in Heaven, &c.

A Prayer for Friday Morning.

UNTO thee, O Lord, I come with a broken and contrite Heart, sorrowing for my Sins, seeking to find Comfort at thy Hands: O thou knowest my Grief, my Sorrow, and Care. O I feel and find thy Comforts: Lord, I thank thee that thou hast kept me the Night past, and that thou hast safely brought me to see the glittering Light. O Lord, stir me up that I may find some Comfort; preserve

preserve and keep me, that I may feel some Joy in my Soul and Body, this Day and for ever; and as the Church observes this Day a Fast, so prepare thou me, O Lord, in Soul and Body, that I may fast from all Sin and Wickedness, and be strong against the World, the Flesh, and the Devil, and all Temptations, that I fall not into Sin and Transgression; but grant that I may spend this Day, and all the Days of my Life, in all holy Conversation, to thy Glory, and good Example of all Men. Grant this, O Father, now and for ever. *Amen.*

Our Father which art in Heaven, &c.

A Prayer for Friday Night.

MERCIFUL LORD GOD, who hast let me pass this Day in Health and Prosperity, I intreat thee grant that this Night I may take my Rest in Quietness and Peace; and although thou hast now taken away the Day-light, yet I intreat thee not to take away the
spiritual

spiritual Light of thy Grace. Infuse into me (O Lord) the Spirit of Comfort; and although our Sleep be as Death, and the Bed as the Grave, yet suffer us not to perish suddenly or unprepar'd, but watch over us, good Father, and guide and guard us now and for evermore. Let not Affrightments fall upon us, keep us from Fire, Storms, Tempests, Thieves, sudden Death and Danger; and be unto us, now and for ever, a gracious Protector, a Defender, and Director. Let thy good Angels, O Lord, pitch their Tents about us, and our Houses. Remember thy Church, and every Member thereof, to preserve and keep it, especially the poor Protestants afflicted for the Truth in *Germany*, *France*, and *Spain*, and elsewhere; all that are persecuted for the Gospel; all in Tribulation, or Temptation, or Misery: Put an End and Period to their Grievs, and send Comfort unto them; and, LORD, receive them and us, this Night and ever, into thy gracious Protection, through the Mediation of

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of Christ Jesus; in whose Name
we conclude, saying,

Our Father which art, &c.

*A Trance or Soliloquy at Mid-
night.*

Merciful Lord, let me not die
before I live. My Eyes
have taken Pleasure in Folly, my
Heart in Sin: Now I am sorry for
it; I esteem myself unworthy to
call thee Father, yet, Lord, vouch-
safe to account me still as thy Child,
that sleeping or waking I may be
always thine, now and ever. *A-
men.*

A Prayer for Saturday Morning.

Sanctify (O LORD) this Day
unto us, and to all about us.
Hear us, dear Father, and grant
our Requests now and for ever.
O LORD, we give thee Thanks
that thou hast kept us this Night,
and

and to this present, and brought us to the last Day of this Week: Grant we may spend this Day soberly, quietly, and religiously, from our Hearts: Bring us to thy righteous Will in all Things, that it may be for thy Glory, and our Joy and Comfort. Root all unjust, covetous, malicious, and lustful Thoughts out of our Minds. Keep us, O Lord, from all Wick- edness, and from all Sin, and be a Guide unto us in all our Ways, and a Strength in all our necessary Occasions, and as thou hast brought us to this last Day of the Week, so we intreat thee to bring an End of Sin unto us, and cloath us with the Riches of thy Righteousness. O God, we intreat thee to grant this for our blessed Mediator's Sake, Christ Jesus our Lord. *A-*
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A Prayer for Saturday Night.

Merciful and Heavenly Father, look upon me, wretched Sinner, in Mercy, before I come to give Account for all my Sins committed this Week, this Day, and all my Life past. I have justly deserved Hell, Death, and Damnation, every Way, every Day, and every Hour this Week, and all my Life past; yet, like a merciful GOD, thou hast defended me, O LORD. As this Week is now at an End, so let my Sins end, and call me not to an exact Account, (*here make Confession of all thy Sins, with Sorrow, which thou hast committed the whole Week past.*) O Lord, I confess all, I yield myself worthy of Death, yet, Lord, spare me, spare me, have Mercy upon me, pardon me, and grant that I may have this Night quiet Rest, that I may be the better able to serve thee to morrow. Be this Night my Defence, my Guide, my strong Hold, my Fortrefs, and sole Comfort.

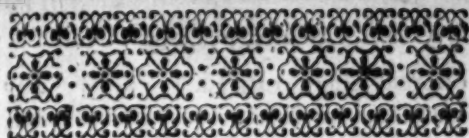
fort. And grant that I may with a quiet Conscience lie down to take my Rest in Peace and Quietness; let thy good Angels attend on me, sleeping or waking, let no Affrightments trouble me, but in the Midst of Darkness enlighten me with thy Glory; and pardon, and forget, and forgive all my Sins past: Grant this now and for ever, I beseech thee, in that Prayer which thy Son hath taught me, saying,

Our Father which art in Heaven, &c.



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PRAYERS
AND
MEDITATIONS
FOR
PARTICULAR OCCASIONS.

A Prayer before a Sermon.



Grant, most gracious Father, that our Thoughts may not be carried away with any vain Illusions, or bad Imaginations; grant that we be not overcome with Sleep or Drowsiness, but quicken (O LORD) we beseech thee, our Senses; open, we entreat

entreat thee, our Ears, apply our Hearts, to hear, and understand, and follow thy Heavenly Word. Grant this, good Father, for thy only Son's Sake, Christ Jesus our Saviour. *Amen.*

A Prayer to be said after Sermon.

Lord God we intreat thee that the Word which we have heard preached at this Time to us, be deeply settled in our Hearts, that we by it may so learn to live, that we may please thee, and daily endeavour to fulfil thy Will, and spend the rest of our Lives in thy true Service, and Obedience of thee in all Things, to the Honour of thy Glory, and our Souls true Comfort, through Jesus Christ our Lord. *Amen.*



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*A Prayer to be said before the Re-
ceiving of the Communion.*

O Father of Mercy, and GOD of all Consolation, seeing all Creatures do acknowledge and confess thee to be their Governor and Lord; it becometh us, the Workmanship of thine own Hands, much more to reverence and magnify thy great Majesty, for that thou hast created us to thy own Image and Similitude; but chiefly in that thou hast deliver'd us from this everlasting Death and Damnation, to which Satan subjected all Mankind by the reason of Sin, from the Bondage whereof, neither Men nor Angels were able to set us free. But thou, O Lord, rich in Mercy, and infinite Goodness, hast provided our Redemption to consist in thine only and well-beloved Son, whom of very Love thou didst give to be made Man, like unto us in all Things, (Sin only excepted) that

that in his Body he might receive the Punishment of our Transgressions by his Death; to make Satisfaction to thy Justice, by his Stripes and Wounds; that we that were the Sinners indeed, should be healed and free, and by his Humiliation that we might be glorified and exalted, and that by his Resurrection, Death and Hell should be vanquished, to bring us to Life everlasting, and Joys eternal, from which the whole Off-spring of *Adam* was justly exiled: O Lord, we acknowledge that no Creature is able to comprehend the Length, Breadth, Deepness, and Height of that most excellent Love. For thou didst shew thy Mercy, when none was deserv'd; thou gavest Life, when Death had got the Victory; thou receivedst us into Grace, when we rebelled against thy Majesty; and when we were all spotted and defiled with the Filth of Unrighteousness, thou didst cleanse and purify us with the Blood of Christ; and altho', thro' the perverse Blindness and Dulness of our corrupt Nature, we
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neither do, nor can sufficiently weigh, or consider these thy most ample Benefits, yet nevertheless (as Jesus Christ our Lord hath instituted and commanded) we present ourselves to this thy Table, to manifest and witness to the whole World, that by him alone we have receiv'd Liberty and Life; that by him alone thou dost acknowledge us to be thy Children and Heirs; that by him alone we have Entrance to the Throne of Grace; that by him alone we are admitted to sit at thy Heavenly Table, and also receive spiritual Strength both to do good, and to avoid all evil; that by him alone our Souls shall be raised from Sin, and our Bodies from Death; and by him alone we receive both Grace and Mercy here, and Assurance of Glory for ever. Wherefore to him alone, with thee, O most gracious and loving Father, and the blessed Spirit, one truly glorious God, be all Praise and Thanks, now and ever. *Amen.*

*A Prayer and Thanksgiving after
the Receiving of the Holy
Communion.*

MOST merciful Father, we render unto thee all Thanks, Praise, Honour, and Glory, for that it hath pleased thee of thy great Mercy to grant unto us miserable Sinners so excellent Benefits and Privileges, as to be receiv'd into the Fellowship and Company of thy dear Son Jesus Christ our Lord; yea, by his Means we are thy adopted Children, and he is made our elder Brother. Yea, O LORD, we come nearer than so; He is our Head, and we are the Members of that mystical Body. And all this proceeds from thy gracious Goodness and Compassion. For thou hast deliver'd him to Death to give us Life; thou hast made him a Sacrifice for the necessary Food and Nourishment of our Souls; thou gavest way to the piercing of his Sides, from whence issu'd Water and Blood, that we might

might know how we came cleansed from our Sins, and redeemed from Damnation. Yea, (O LORD GOD) thou hast presented us in this Sacrament the whole Tragedy of his Passion, that we out of his Sorrows might recover Joys; out of his Groans might be comforted; out of his Sighs and Tears might have ours put into his Bottle; and out of his Death be presented to Life everlasting. We beseech thee then, O Heavenly Father, to grant us this Request, that thou never suffer us to become so unkind as to forget such worthy Benefits, but rather make a sure Impression of them in our Hearts for ever, and let the Virtue and Strength of his Spirit ever be found in us, by which we may be confirmed and establish'd so, that we may not only prevail against all our spiritual Enemies, but continue also in confessing thy Goodness, and Reformation of our Lives, and Performance of all good Duties, to the Glory of thy Name, thro' the same Christ Jesus our Lord; to whom with thee, O Father, and

thy holy Spirit, be all Glory and Praise, now and for ever. *Amen.*

*A Prayer to be said before
Catechising.*

WE most heartily thank thee, most merciful Father, for all thy Blessings bestow'd upon us from the Beginning of the World unto this present Time; for our Election, Creation, Redemption, merciful Vocation, Justification, Sanctification, continual Preservation, and for that same assured, and most comfortable Hope that thou hast given us of our Glorification in the World to come. And we beseech thee to direct us, that considering thy Mercies we may acknowledge and confess our Sins, which should provoke thee rather to curse than to bless us, to confound us rather than to preserve us. We have sinned against thee both in Thought, in Word, and Deed: Grant that we, seeing the
Horror

Meditations.

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Horror of our Sins, and the Fierceness of thy Wrath, may, without Hypocrisy or Dissimulation, be earnestly sorry, and heartily repent for our former Wickedness; howbeit in such sort, as that we despair not, but that in the Bitterness of our Grief we may find Comfort, by Faith in thy Son Christ, that our Offences are pardoned. Grant (O Lord) that we being assured hereof in our Consciences, may, through the holy Spirit, be renewed in the Inner Man to hate, detest, and abhor Sin, and to study to live according to thy blessed Will, during our whole Life. And as now, through thy Goodness, we are here assembled together, so we beseech thee to direct us, that at this present, both our Words, Hearts, and all our Behaviours may be in such sort order'd, as that we may truly utter, and reverently receive the Principles of thy holy and heavenly Word, to the strengthening of our Faith, to the Comfort of our Consciences, to the Amendment of our sinful and lewd Lives, and to the

the Glory of thy most holy Name,
through Jesus Christ our Lord. So
be it.

*A Prayer to be used after
Catechising.*

WE heartily thank thee, O
most merciful Father, for
that thou hast bestowed the inesti-
mable Treasure of thy holy and
heavenly Word upon us most vile
and sinful Wretches. And seeing
it is not in him that planteth, nor
in him that watereth, but in thy
merciful Hand to mortify our sin-
ful Lusts, and to create new Hearts
in us; we beseech thee so to order
and direct us, that we prove not
like the green Fig-tree, flourishing
without Fruit, or be of the Num-
ber of those Hypocrites, which
with Tongue can say, Lord, Lord,
in thy Name we prophesy, cast
out Devils, and do many great
Works, and yet are condemned for
wicked, because their Hearts are
not aright; not like them which
are swept and garnished, but yet
empty,

empty, whereinto the unclean Spirit returns with seven worse than himself, and so our End be worse than our Beginning; but govern us with thy holy Spirit, that in Heart we may love and seek thee, and in Body and Soul obey and serve thee in Righteousness and true Holiness all the Days of our Life, through Jesus Christ our Lord.

As we pray for ourselves, so we beseech thee to look with Favour upon the whole Church, increase the Number of thy Children, grant thy Gospel a free Passage, comfort the Comfortless, raise up them that are fallen, and strengthen them that stand, that they fall not: Have Mercy upon this Realm, long continue thy Blessing of Peace and Quietness towards us, and remove far from us all Lets and Hindrances of the same. Govern the Hearts and the Swords of all Magistrates, that they may not lift up themselves in Vain-glory, to please themselves, but that they may apply the Authority which thou hast given them, to the Advancement

of thy Glory, for the Comfort of thy Children, and the Terror of thine Enemies. And seeing the Continuance of our Peace in these Days, next under thee, lieth in the Preservation of our most gracious King, bless us with him, and him with all Gifts fit for so high a Calling; and whosoever shall attempt, devise, or conspire ought against his Majesty's Person, Crown, Dignity, and Royal Estate, we beseech thee in Mercy either to convert them speedily, or in Judgment to confound them, that we may under him lead a quiet and peaceable Life in all Godliness and Honesty: Counsel the Counsellors, order the Nobles, direct the Magistrates, instruct the Ministers, guide and govern the whole Body of this Commonwealth, that we may join together in Humbleness of Heart, and Unity of Mind, to seek the Glory of thy Name, the Increase of thy Kingdom, the establishing of thy Truth, the rooting out of Sin, the Maintenance of Virtue, and the long Continuance of the prosperous Estate of this Common-

Commonwealth: Have Mercy upon them that be in Affliction in Body or in Mind, especially such as suffer for the Testimony of a good Conscience; assuage their Sorrows, mitigate their Miseries speedily, if it be thy blessed Will, or else arm them with Patience to abide such Trial as thou shalt lay upon them. Grant these Things for thy Son's Sake, Jesus Christ our Saviour; in whose Name we pray for the same, and all other Graces, which thou knowest needful, either for us or the whole Church, in the same Prayer which he himself taught us in his holy Word, saying,

Our Father which art in Heaven, &c.

A most fervent Prayer against the Plague, in the Time of Danger.

O Lord God, great JEHOVAH,
thou merciful Creator of
Man, and Founder of Heaven and
Earth,

Earth, we wretched miserable and dejected Sinners here present ourselves before thy Heavenly Throne, intreating thee to look down upon us poor distress'd Offenders. We confess we are unworthy of the Name of thy Children; we have despised thy Love, and forsaken thy Ways, made slight of thy Words, and refused thy Chastisements without thinking what we deserve: We have not feared thy Judgments, nor dreaded thy Threatnings, we have not sought thy Favour, nor listened after thy Mercies; we have winked at our small Sins, and smother'd our great Sins; we have promised Amendment, but still continue obstinate: Our Thoughts are wicked, our Deeds damnable, our Lives impious, our Sayings deceitful, our Hearts hollow, our Dealings double; we run from Sin to Sin, as though there were no Hell to swallow us, no Devils to torment us, no Judge to terrify us; we fear not Hell, nor look after Heaven; we have drawn down thy Judgments upon us; thou hast justly sent the Plague of Pestilence

lence upon us, and we deserve to be swept away from the Face of the Earth. Our Sins are manifold, our Transgressions without Number, that have even sought for Vengeance, and now, according to our Deserts, thou hast sent the destroying Angel to mark us out for Death. The Grave seeks to devour us, the Bells toll for us, Death and Time are agreed to carry us away, Heaven calls for us, and Hell is prepar'd, our Days are ended, our Glass is run, our Time is spent, and we cannot return, but forward we must go: If we look back, the World refuseth us; if forward, the Devils desire us; only in thy merciful Help there is Hope, and on thee we depend for Help. O help us, good God; O spare us, sweet Saviour; and as thou didst spare in the Time of King *David*, and chargedst the destroying Angel to cease, so we beseech thee now to spare thy People, cease thy Anger, take, we intreat thee, this Plague of Pestilence from us, withhold back thy Wrath, and as thou sparedst the repenting *Ninevites*, so

make us repent, and spare this Land. O Lord, help us unfeignedly to bewail our former Life past, and seek effectual Amendment for a better Life hereafter, to which better Life presently bring us, Lord, we beseech thee; and therein hold us for ever by the Power of thy Grace in Jesus Christ; to whom with thee, O Father, and the blessed Spirit, be Glory by us for all thy Mercies on us, now and ever. *Amen.*

A Prayer for Remission of Sins.

O LORD, glorious, everlasting, loving, omnipotent Father, I wretched Sinner presume once again, after my Sin, to return home unto thee, requesting, begging, praying and desiring of thy Heavenly Majesty, that thou wilt look down upon me. I confess, were it not for the Hope of thy Mercy, and the Hold of thy Comfort, and the renewing Grace which sometimes I feel from thee, and that sweet Taste and Feeling of thy good Gifts,

Gifts, and thy Heavenly Word, I should sink in Despair; for my Sins are always before me; if I go, they follow me; if I run, they fly after me; if I look back, they stare upon me; if I go forward, they meet me; if I run to the Right-hand, they terrify me; if to the Left-hand, they torment me; if I look down to the Earth, Hell is ready to devour me. Now have I no Way but to look up to thee; Lord, be thou then there ready to receive me; help me, good God, save me, dear Father, succour me. Sweet Redeemer, assist me, merciful Creator, that my Prayer may be so fervent, so zealous, so affectionate towards thee, that they may draw down thy Mercies upon me; pour down thy Blessings, shower down thy Graces, open thy Hand of Mercy, restore Joy and Comfort to my heavy-laden Soul; wash away all my Sins, wipe away mine Iniquities, heal mine Infirmities, purge my wicked Mind of ill Thoughts, pardon all my damnable Deeds, and detestable Dealings; renew the good

good Spirit of Heavenly Grace, restore the Joys of thy holy Comforts upon me, O Lord, let me have some Feeling, some Taste, some Scent, some Glimmering of thy glorious Presence. Let me feel some Comfort, find some Joy, have some Rest. Good Lord, let me be once truly renew'd by thy Grace, and settled in thy Service, that I never slip nor slide back; but grant unto me (most merciful Father) a sure and settled Dependance upon thee, so that in all my Words, Works, and Deeds, I may rejoice in serving, fearing, and obeying thee, and that I may spend all the Residue of my Days, truly serving thee, seeking to glorify thy Name, and magnify thy Goodness unto me so long as it shall please thee to lend me Breath in this frail Body; and, merciful Father, favourably govern and guide, help, instruct, and teach me in thy Wisdom to magnify thy Name; multiply and increase thy Mercies on me. O Lord, preserve and prosper me in all my Ways and Works, and all about me. Remember thy
poor

poor Flock ; build up thy Church ; renew *SION* ; govern, assist, and bless all painful Preachers and Pastors of thy Word ; teach them and us Understanding, rightly to know thee, and truly to follow thee ; awake my drowsy Soul, defend it from evil Imaginations ; keep me in holy and heavenly Meditations ; grant me to observe my Ways, so that I may walk in Piety and Peace ; set my Sins so before mine Eyes, that when I look back on them, I may with Sorrow weep, lament, and repent my Time past, which hath been spent so wickedly or unprofitably. O powerful Preserver, remember me, restore me to Joy and Comfort, and hasten in Time thy Salvation unto me. Draw my lingering Soul, and it shall run after thee, turn me unto thee with all Willingness, come thou near unto me (good Lord) and declare and shew thy Mercies on me ; establish me in Grace, excite me to Goodness ; give me Grace that I may always grow stronger and stronger to walk before thee, weaker and weaker to Sin,

Sin, faithful and firm in thy Service: Grant this (dear God and merciful Father) for Christ's Sake, our Saviour. *Amen.*

A Prayer for God's Graces.

O Merciful GOD, grant me to covet with an ardent Desire, those Things which may please thee; to read the Scriptures diligently, to search them wisely, to know them truly, to understand them rightly, to fulfil them perfectly, to the Laud, Glory, and Praise of thy holy Name, and my own Soul's true Comfort. Order my living so that I may do that which thou requirest of me; and give me Grace that I may know it, and have Will and Power to do it, and that I may obtain those Things which be most convenient for the Salvation of my Soul. Good Lord, make my Ways sure and straight to thee, so that I fall not between Prosperity and Adversity; but that in prosperous Things I may give thee Thanks, and in Adversity

sity be patient, so that I be not lifted up with the one, nor oppress'd with the other; and that I may rejoice in nothing but that which moveth me to thee, nor be sorry for any thing, but that which draweth me from thee; desiring to please none, but for thee, nor fear to displease any besides thee. Lord, let all worldly Things be like Dross to me in respect of thee: Let me not be merry with the Joy which is without thee, and let me desire nothing in comparison of thee; let me grow weary of all which is not in thee; make me to lift my Heart oftentimes unto thee, and when I am ready to fall, do thou sustain and uphold me, and grant me with a stedfast Purpose of Amendment to seek Grace of thee. O my God, make me humble without Fainting, merry without Lightness, sad without Dulness, true without Doubtfulness, serving thee without Desperation, trusting in thee without Presumption, telling my Neighbours their Faults without Dissimulation, teaching them not with Words only, or Admonition, but much

much more by my Example. Let me be obedient without revenging, patient without grudging. Purge me (O Lord) from all my Corruptions. My most loving Lord God, give me, I pray thee, a waking Heart; let no evil Thoughts withdraw me from thee, let it be so strong that no worldly Affections draw it backward, so stable that no Tribulation break it, so free that no Violence make any challenge unto it. O my Lord God, grant me Wisdom to know thee, Conversation to please thee, and finally, Hope to embrace thee. Grant this, most merciful Father, for the precious Blood of that immaculate Lamb, Christ Jesus, our only Lord and Saviour; to whom with thee, and the holy Ghost, three Persons and one God, be all Glory and Honour, World without End. *Amen.*

Our Father which art in Heaven, &c.

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A Prayer for a quiet Conscience.

MOST merciful, most loving, and dear Father, I poor distressed Sinner, being disturb'd in Mind, troubled in Conscience with Distraction and Vanity of the World, and oppressed in Heart with the Burden of my Sins, come unto thee with a wounded and dejected Soul, intreating thee of thy Clemency, to ease me of my Troubles, to cease my Grief, and comfort my Heaviness, gather together my distressed Thoughts, and heal my broken Heart; for I acknowledge that I am justly afflicted, so justly that I am even ready to despair of all Comforts; but yet my Hope is in thy Goodness, O God: Come now, I cry and call, hearken unto my Suit, and hear me, so that I may find Comfort, and Peace, and Quietness in my Mind. Grant this, dear Jesus, who hast bid us to come to thee when we are heavy laden, and promised to ease us, and commanded us to cast our
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Care on thee, and promised to help us, even so, Lord Jesus, come quickly. *Amen.*

A Prayer against wicked and carnal Thoughts.

O Great, good, glorious, and everlasting Father, I poor dejected Wretch, full of Filth and Sin, not having one good Thought in me, come at this Time, seeking to leave my filthy, detestable Life, desiring thee to grant my Requests, fulfil my Desires, and hearken to my Prayers and Petitions: I confess continually, that I sin in Thought, Word, and Deed, and there is no good remaineth in me; when I think to be fervent in Prayer, the Devil, the World, and Flesh assault me. I cannot do as I would; I do that which I would not; Sin follows me, Shame is like to overtake me, Confusion is like to lay hold upon me, Destruction attends me, and Horror and Fears affright me: I have no where to fly but to thee; help, good God,

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to God, save me, merciful Father,
ome defend me, sweet Creator, a poor
wretched Creature, pull me from
my Sins, save and succour me,
nd pardon and forgive me, wash me,
make me clean, give me Spiritual
Thoughts, and renew all good Pur-
poses in me, help me to abandon
and all foolish, vain, and lustful
Thoughts of the Flesh; to avoid,
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e; to all that live about me, desiring
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ld, and thy saving Health. Grant
not this, good Father, both now and
n I evermore, for Christ Jesus's Sake.
me Amen.

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An humble Confession of Sins.

O LORD GOD, heavenly Father, I am ashamed to come before thee, and thy glorious Throne, I am so sinful; yet hear me, good God, and grant my Request. By my rebellious Nature I have offended; I confess myself unworthy of the Name of thy Child: I have despis'd thy Love, forsaken thy Ways, made slight of thy Words, scorn'd thy Chastisements, which thou hast laid upon me, without thinking what I do deserve: I have not felt the Affliction of my Brethren; I have not mourned with 'em; I fear not thy Judgment, nor dread thy Threatning: What shall I say? I regard not thy Mercies; Curses and Punishments have I deserved, having so vilely, so wilfully, and so obstinately despised thy Favour: I run after Sin, as a Swine after Filth; I delight in evil; I apply myself to Ungodliness, I tread the Steps of the Prophane and Wicked,

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Wicked, I incline to Lying, Deceit, and Cozenage, Lust, Perjury, and all Wickedness; I go slyly away with my Transgressions. I wink at great Sins, and I make small Sins no Sins at all. I promised Amendment, but still continue obstinate. I am prone and apt to all Badness; dull and heavy to all Goodness; my Thoughts are wicked, my Deeds damnable, my Life impious, my Sayings deceitful, my Heart hollow; I say one Thing, and do another; I run from Sin to Sin, from Drunkenness to Lust, from Lust to great Sins, from one bad Deed to another, from one ill Thought to another; I am stain'd with Pollution, stuff'd with Covetousness, desirous of the World, ambitious of Honour; I never look back how wicked I have been, but continue as though there were no Hell to swallow me, no Devils to torment me, no Conscience to accuse me, no Judgment to terrify me; I regard not Hell, nor look after Heaven, I become loathsome unto thee; yet, most glorious LORD GOD, once again look

look back, I beseech thee, behold and pity me, poor condemned Wretch, seal me a pardon. Help, O heal me, dear Father, open the Fountain of thy Mercies, let down the Shower of thy Grace upon me. Let Tears distil from mine Eyes, Sighs and Sobs rise from my Heart; let Sorrow kill my Sins, and grant unto me speedy Courses of Amendment of Life, and stedfast and sure Confidence in thy Mercy to pardon all my Sins, and thy Grace to purge me from all my Uncleanneſs and Wickedneſs, by Jesus Christ our Lord and Saviour. *Amen.*

A Prayer to be said by all that are fallen into Poverty.

O Merciful, ever-living and loving Father, I entreat thee, upon the bended Knees of my Soul, to hearken unto my grievous Complaints: Grant (O Lord God) that I may be enabled to go through all the Afflictions thou hast pleased to lay upon me, and that

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that at all times I may call to mind, that it is not me only, but many of thy dear Servants, with whom thou dealest in like sort. Grant I may bear my Poverty with Patience, as *Job* did, that at all times I may remember I came naked into the World, and brought nothing with me, and that which I have had, came from thee. Grant, merciful Father, that in all Extremities I may never despair of thy Mercy, but that by it, I may be more inclin'd to call and seek for thy spiritual Comfort and heavenly Blessings. And tho' I want worldly Wealth, yet grant me thy heavenly Graces, so shall I not want, and grant that the Afflictions of this Life may be sanctified unto me, and turn to my eternal Good, thro' Jesus Christ our Lord and Saviour. *Amen.*

A Prayer in Prosperity.

I Wretched Sinner appear here before thee, merciful Father, intreating thee of thy great Bounty, that as at all Times thou hast
E given

given me a more liberal Portion of worldly Wealth, so thou wilt please to grant me Grace ever to be thankful to thee for the same; and grant I may so use it, that it may be for thy Glory, my Salvation, and the Comfort of the needy. Grant I may not be hard-hearted, but liberally give and bestow it upon the oppressed and fatherless; on the blind, the lame, and the naked; to comfort and succour all that are in Distress; to further thy Word and Plantation of thy Gospel. O grant (most merciful Father) that the more earthly Blessings thou givest me, I may the more seek thy heavenly Graces, and that I may be the more humbled in due Consideration of my great Unthankfulness; and that I may seek to live more piously and religiously; and that when I depart this Vale of Misery, I may be mindful to leave some good and godly Examples of Charity to those that follow. Grant that this my Wealth may not be a Stumbling-block or Hindrance to my Salvation, but that it may be a Further-

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ance to me in all good and godly Actions. Grant this, good God, even for Christ Jesus' Sake, I intreat thee; to whom with thee and the Holy Spirit, be Praise and Glory now and ever. *Amen.*

A Prayer for all in Distress at Sea, by Storm or Tempest.

O Lord God, Heavenly Father, Maker and Founder of the Sea and Land, look down upon us, miserable Sinners, who have justly pluck'd down thy Vengeance upon us. O Lord, we have provoked thy Wrath, we have deserved to be swallow'd up quick by the merciless Waves: O Father, the Floods come over us, they even enter into our Soul; O Lord, the Seas rage and rise against us: Here we see thy Wonders and Judgments; in the twinkling of an Eye thou canst destroy us. O Lord, we confess and acknowledge we have sinned. Most justly therefore are thy fierce Judgments come upon us: Yet, Lord, spare us; Lord, we beseech thee let us not be swallow'd

low'd up quick, where there is none to help us, but thou canst save us; O Lord, cease these Storms and Tempests; cease, we beseech thee, these swelling Seas; command these blustering Winds, and they shall obey. We are at the Pit of Destruction, at the Brink and Brim: *Save us, Master, we perish; Lord, increase our Faith*, strengthen it in thee: Merciful Father, take us, we beseech thee, into thy Protection: Be, O Lord, our Shelter; and, if thou hast appointed Death unto us at this present, (O Lord) be thou present, we beseech thee, to receive our Souls, until the joyful Resurrection of our Bodies, and then receive our Bodies and Souls into thy Kingdom. If it be for Life, then grant we may so live, that we may take Warning by these Afflictions now upon us, that we may amend our wicked Lives and live more godly, religiously and righteously all the Days of our Lives. Grant this, good God and merciful Father, for Jesus Christ's Sake, our only Saviour
Amen.

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*A Prayer for one that travels
by Land.*

O Lord, lead me in the Paths of Righteousness, and direct my Goings in the Way of Truth. We (O Lord) are born to travel, and Man hath no certain Place of Abode; our Days are like a Span, and our Lives pass as a Weaver's Shuttle. O what is Man, that thou art mindful of him, or the Son of Man, that thou regardest him! We are like to a Bubble, or a Blast, we go hence, and are seen no more. O teach us to number our Days, that we may walk in the Paths of Godliness; direct our Steps in the Word of Truth; and as thou hast appointed Man to be a Pilgrim, and to travel for his Living, and sojourn upon the Earth, so, O Lord, guide and govern me in my Travel, that I may go on with Comfort in this my Journey. Be thou my God, my Help, and Guide to direct me aright in my Way and Business; keep me from all Fears and Dan-

gers by Thieves, or other Mischief and Trouble; that I may have no Disturbance in my Journey, no Lets nor Hindrances, no Sorrow nor Heaviness, but for my Sins; and, O Lord, keep and bless all my Friends at Home and Abroad, and keep them and me in perfect Health, till my Return unto them. Thou (O Lord) knowest the Sorrows of my Heart, and I cannot express my Grievs so well as thou knowest them: Then (O Lord) let me ever feel and find accordingly thy Comfort; do thou put good Thoughts and godly Cogitations always in my Mind, that I may so think upon Heavenly Things, as one that hath set and settled his Affections and Desires to come unto that Place. Gracious Lord, make all my Thoughts, Words, and Works well pleasing unto thee; and now let thy good Angels conduct and lead me, that they may be as a Cloud by Day, and as a Pillar by Night to watch and attend upon me, to keep me, that I fall not, nor go astray. And for my chief Companion, grant that I may
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ever have a quiet Conscience, and a willing Mind to serve, fear, and obey thee, and a contrite and sorrowful Soul for Sin; and so direct me in the Ways of Truth, that I may not stray, or go awry by any By-paths of Ungodliness, but conduct me in the stedfast Ways of Uprightness, wherein give me Strength and Grace to strive to perform in all Things thy most righteous Will, and to submit myself unto thee, thro' Jesus Christ our only Lord and Saviour. *Amen.*

A Prayer for a sick Man.

O Lord, glorious, loving Lord God, I beseech thee to hear my Complaint, and grant me Strength to pour out my Prayer before thee; O God, I have sinned, I have sinned and done wickedly; I have all my Life long run from Sin to Sin; I have transgressed, I have done so bad, that I cannot call to Remembrance. Yet, merciful Saviour, return unto me, that I may have a Feeling of that good Spirit in me; Let not the

Sin of my Youth, nor the Iniquity of that Time lie upon me; and, O God, as thou hast laid thy Hand of Affliction upon me, so I do entreat thee to arm me with Patience to bear this my Visitation patiently. If it be thy Will to take me out of this transitory Life, prepare me so, O good God, and fit me, that I may be receiv'd into thy Kingdom. Arm me, and strengthen me to bear the Burden hereof patiently, to undergo this my Affliction willingly, and to fight it out manfully. But unless thou help, what am I, O God! a Worm, a poor dejected Wretch; I have no Comfort but from thee, and of thee; therefore, I do fly unto thee, beseeching thee either to restore me to Health, and withal to Amendment of Life, or else to receive me and take me into thy Kingdom of Glory. Lord, cease my Pain, ease my Grief. Lord, I intreat thee to grant, that neither the Devil nor the World, may any Way prevail to attempt me, but grant me Strength to overcome all. Send thy good Angels

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gels to keep and conduct me, both in Sickness and in Health, and grant I may not fear Death, but that I may be fitted and prepared for it: Yet, if it be thy gracious Will, let me recover a little Strength, and spare me a little, before I go hence, and am no more seen. O grant that I may find thy Grace now work for my Good in me; that if it be thy Will to take me hence, Lord, receive me unto thee, and then come, Lord Jesus, come quickly. And so Lord, I commit and commend myself unto thee, in that Prayer which thou hast taught me, saying,

Our Father which art, &c.

Lord strengthen my Faith to the End.

I believe in God, &c.

A Prayer for a Woman in the Time of her Travail.

Righteous and holy Lord God, I do now find by Experience, the Fruit of my Sin, that I must travail in Sorrow, and bring forth

in Pain, and I unfeignedly adore the Truth of thy sacred Word, as certifying unto me, that Sorrow must be in the Evening, so comforting me also against the Morning, that a Child shall be born; willingly I do desire to submit myself, in hope, unto this Day thy Chastisement, and to learn the Desert of my Sins, horrible in themselves, that these temporal Pains are Fore-runners of eternal; and yet by thy Mercy may be so sanctified unto me, as not only to prevent eternal Vengeance, but also prepare for eternal Comforts, even to be sav'd by bearing of Children. Grant me therefore, gracious Father, true Repentance and Pardon for my Sins past, that they may not stand at this Time, in this my Need, between me and thy Mercy. Give me a comfortable Feeling of thy Love in Christ, which may sweeten all other Pangs, tho' never so violent or extreme. Make me still to lift up my Soul unto thee in my greatest Agonies, knowing that thou alone must give a Blessing to the ordinary Means
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for my safe Deliverance. Lay no more upon me than I am able to endure, and strengthen my weak Body to the bearing of what Sorrow soever, by which it shall seem good unto thee, to make Trial of me. Grant me to consider, that howsoever it be with me, yet I am always in thine Hand, whose Mercies fail not, who wilt be found in the Mount, and in greatest Extremity, and to whom belong the Issues of Death; so prepare me therefore to Death, that I may be fit for Life, even to yield Fruit alive unto the World, and to be renewed and enabled to nourish the same. And when thou hast safely given me the expected Fruit of my Womb, make me with a thankful Heart to consecrate both it and myself wholly to thy Service all the Days of my Life, thro' Jesus Christ, my only Saviour and Redeemer. *Amen.*



A Thanksgiving after safe Deliverance.

Blessed for ever be thy great and glorious Name, (most dear and loving Father) for thy great Mercy to me, most weak and sinful Woman; wonderful art thou in all thy Works, O Lord, the Riches of thy Mercy are past finding out: Thou hast plunged me in great Afflictions, and yet thou hast return'd and refresh'd me again: Thou hast brought me to the Fear of the Grave, and yet thou hast raised me up again to Life. O how hast thou shewed thy Power in my Weakness? How hath thy loving Kindness prevailed against my Unworthiness? Thou mightest for my Sins have left me to perish in mine Extremities, but thou hast compassed me about with joyful Deliverances. Thou mightest have made my Womb a Grave to bury the Dead; or in affording Life to another, thou mightest have procured my Death; but yet thou hast not only made my Womb

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a Well-spring of Life, but restored Life unto me also, for the cherishing thereof. Marvellous, O Lord, are thy Works; infinite are thy Mercies, my Soul by present Experience knoweth it well. O my Soul, praise thou the Lord, and all that is within me, praise his holy Name. My Soul, praise thou the Lord, and forget not all his Benefits; thou hast heard my Prayers, and looked upon my Sorrow; thou hast redeemed my Life from Death, and healed mine Infirmities, and crowned me with thy everlasting Compassions. O give me, I humbly pray thee, a thankful Heart, not only now, while the Memory and Sense of thy Favour is fresh before me, but continually, even so long as I have any Being. Grant that I may learn by this lively Evidence of thy Power and Mercy, for ever hereafter to depend only on thee: Quickened me also, to all holy Duties, that my Thankfulness may appear in my pure and Christian Carriage. Make me a kind and careful Mother, willing to undergo the Pain and Trouble of Education.

cation. Let no Niceness or Curiosity hinder me from those Services, to which both Nature and Religion have appointed me. Let me also be careful, when Time requireth, to season the Fruit thou hast given me, with the saving Knowledge of thee and thy dear Son; that my Desire may manifestly appear to be set for the Encrease of thy Kingdom. Vouchsafe so to order my Afflictions, and to bring me in Obedience unto thee, that if it should be thy Pleasure, either now or hereafter, to take this Infant from me, I may as willingly part with it, as thou freely givest it me. And now, O God, perfect in me that Strength which thou hast begun, make me to grow in Care to serve thee faithfully, both in the Duties of Piety, and in other Business of my Place and Calling, that I may be a Comfort to my Husband, an Example to my Neighbours, a Grace to my Profession, and a Means of Glory to thy Name; through Jesus Christ, my Lord and Saviour.

Amen.

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A Prayer at the Hour of Death.

O Heavenly Lord God, we poor Wretches, being overcome with Grief, come all here attending thy good Pleasure with this sick Servant of thine: O Lord, incline to hear our Prayers, and his Complaint unto thee. But now, O Lord, present and send thy good Angels, and thy Spirit to attend us; be with us (O Lord) and comfort this sick Person: And now, if the Time be come of his Departure, grant (O Lord) he may depart with godly Comfort, and Joy everlasting, into thy Kingdom. Ease (O Lord) his Grievs, mitigate his Pains, assuage his Sorrows, and give him a lively Touch of thy heavenly Comfort. Put by all worldly Thoughts, and beat down all bad Suggestions; let nothing but Good come within his Mind, and grant that he may, to the last Gasp of his Breath, breathe out still some Comfort of thy Help; and grant when he hath done his last to finish this mortal Life,

Life, then he may, with *Lazarus*, be carried into *Abraham's Bosom*. O Lord, forgive him. O Lord, receive him. O Lord, protect him. O Lord, succour and save him; and now and for ever grant he may rest with thee in eternal Glory. Hear us (good Father) for this our Brother (or Sister) and do for him (or her) and us, according to thy Fatherly Mercy in Jesus Christ, to whom we commend him, with these our Prayers for him, and all his and our Occasions, in that Prayer which thy blessed Son hath taught us,

Our Father which art, &c.

A Trance at the Time of Death.

O Lord God, come unto me, plant thy Holy Angels about me, be not far from me now; Lord, help, and take me into thy Protection: Let no ill Imaginations, nor Wickedness take hold upon me; but, O Lord, now be ready to help me; receive me, and let thy good Spirit be in me: Come, Lord Jesus, come quickly, come, receive me, and take me into thy Protection.

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tion. *I forgive all the World, grant me likewise Forgiveness of them, and of thee (O Lord) for all my Sins: Wash me, O Lord, and fully cleanse me of them all, and so receive me. O Lord, save me, O Lord, be my Rock, my Shield, my Defence, my Comfort, my Receiver. Now, Lord, I yield myself, my Soul, and my Body into thy Hands; come, Lord Christ, and be with me now and for ever. Come, Lord Jesus, come quickly, and receive my Soul into thy Protection. Amen.*

A Prayer in the Time of War.

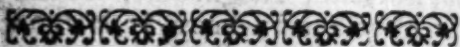
O Glorious Lord God, and everlasting Father, we intreat thee mercifully to look down upon us, and hearken unto our Complaints and Desires, and grant, we beseech thee, our Requests. O gracious Father, thou knowest our Sins, and our Iniquities are not hid from thee; they lie open to thy Judgment; yet we know that thy Mercies are the Cure of our Miseries, and when we fly to thee, thou

thou drawest near to us. We beseech thee now to be favourable, and spare us for all our Sins past, and be ready to deliver us from Sins to come; look down in Mercy upon us; and as thou hast been our everlasting Defence, so now defend us from the Rage of our Enemies. Go in and out (O Lord) before our Armies, before our Generals, before our Fleets and Commanders: And grant we may be thy Soldiers, to fight under thy Banner. Stir up our Hearts and Strength against the Enemy: Defend thy afflicted Flock: Remember, we beseech thee, the Burden of Misery laid upon thy Church at this Time, in *Germany, Poland,* and elsewhere; and in thy due Time restore it to her former Glory: Settle our Hearts and Affections to regain and recover that which hath been lost: And grant that we, seeing their double Dealing, may no longer Trust in them which have no Truth: They imagine Mischief in their Hearts, and are set on Fire to do Ill; but break thou the Knot of their Malice, lay
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open their Plots, discover their Devices, weaken their Armies, overthrow their Intentions, confound their Counsels, and consume their Numbers. O Lord, thou hast in Times past made the Stars to set in Order, the Sun to stand still, the Seas to devour, the Winds to overthrow thy Enemies: So now, O Lord, cause these thy Creatures to assist and help us and our distressed Neighbours, that all the World may know it is thou that fightest our Battels, and undertakest our Cause. Finally, O Lord, bless, we beseech thee, us, and every one of us, in what we shall take in Hand for Defence of thy CHURCH and TRUTH. Bless, we entreat thee, our King, our State, our Clergy, our Commonalty, and give thy Blessing unto us all: And last of all, bless, we beseech thee, all the worthy Company of Soldiers in the chief City, and in all Places of this Land. Bless, O Lord, we entreat thee, their Inventions of War, and make them expert by their Practices. Preserve and prosper all our Undertakings

dertakings, so that all the World may know that thou art the Guide of our Counsels, and Leader of our Armies. Grant this, dear Father, and all other good Things unto us, for the Good of the Church amongst us, and the Relief of others by us, now and always, for Christ Jesus' Sake, our only Saviour. *Amen.*



A Form of Thanksgiving and Prayer to be used by godly Christians in their Families.

WE most humbly thank thee, O heavenly Father, for all thy loving Kindness so abundantly shewed unto us; not only this Day (*or Night*) but all the Time of our Life, unto this present; and especially for that it hath pleased thee of thy fatherly Favour, and infinite Love, before we had done Good or Ill in thy Sight, and before the Beginning of the World,

to

to write us in the Book of Life, and unchangeably to ordain that we should be thy Children and Vessels prepared to Honour, with the rest of the Saints. And we thank thee for the great Work of our Creation, which as it is wonderful in itself, being first framed according to thine own Image, in Wisdom, Holiness, and Immortality; so doth the Excellency thereof much more clearly appear in that thou hast made infinite Numbers of other Creatures upon the Earth, in the Heavens above, and in the Waters beneath, not only far inferior unto us, but to serve for our Use and Benefit: Yea, thou hast made thy holy *Angels* ministering Spirits to attend, guard, and defend thy Children. But, most especially, we praise thy holy Name, and evermore thank thy Majesty, for the abasing and manifesting of thine only begotten Son in our poor and frail Nature, that he might in the same, yield unto thee, O Father, a full and perfect Obedience for us, such as in thy most just Law was requir'd at our Hands:

Hands: And that by his most painful and grievous Sufferings, Anguish, and Horror, both in Soul and Body, as well in Death as in Life, we might be made free from all those everlasting Sorrows, Fears, and Torments deserved of us, and prepared for all those that do not believe: Even so was it thy good Pleasure, O Father most merciful, that he in the very Substance of our Nature, through that Almighty Power of thy God-head, should not only bear the intolerable Weight of all our Sins, together with all the Punishment due to the same, but also overcome Sin, destroy the Power of Sin in us, and obtain for us a glorious Victory over Sin, the World, Death, Hell, and all Enemies. Yea, that he should restore unto us, by the Virtue and Worthiness of that his Obedience, all good Things, which before were lost through our Folly and Disobedience; and that in a more perfect Estate than ever we had been; insomuch as now our Strength, our Wisdom, our Righteousness, our Worthiness, our Assurance

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Assurance of thy Favour, our Joy and Felicity, resteth not in ourselves, frail Creatures, but in him our only and Almighty Saviour, who sitteth at thy Right-hand, in Glory and Power for evermore: That henceforth there shall be no more Sacrifice for Sin; no other Mediator to entreat thy Majesty; no more Deservers or Purchasers of thy Favours for us; but that all Flesh should confess that there is no other Name under Heaven, by which we may be saved, but only the Lord Jesus. And that whosoever rejoiceth, might rejoice in the Cross of Christ. This Mystery (O Lord) is too high for us, we cannot comprehend the Fulness, the Length, the Breadth, and the Deepness thereof perfectly; yea, all the Wisdom of Man is too gross and blind to perceive any Part thereof perfectly: The very Angels do always wonder at the same, and the Devil, and Antichrist, with all the Princes of the World, have labour'd utterly to extinguish the Knowledge and Memory of the same. Yet now in
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ful to our Parents and Governors, so kind to our Friends, so charitable to Strangers, so courteous to those that are in Necessity, as we ought to be. We should be holy and pure, as thou art pure, because thou (Lord) hast redeemed us from all Impureness, that we should continually offer up unto thee our Souls and Bodies, as a pure, living, and acceptable Sacrifice; and because we are thy Temples wherein it pleaseth thee to dwell by thy Grace and holy Spirit. But we feel too-too many rebellious Motions, and corrupt Cogitations, such as we are ashamed to speak of to any mortal Man: Our Minds should be drawn up on high with the Love of heavenly and spiritual Things, because we are Strangers here, and Citizens in Heaven; for that we know the Things that are here below, to be uncertain, and transitory as the Flower or the Grass, ourselves frail and mortal; and the Joys prepared for us after this mortal Life, to be infinite, inestimable, and everlasting: Howbeit

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we spend a great Part of our Time in following after the Things of this World, in providing for this Lump of Earth; our Studies, Cares and Communications are very earthly and prophane. Finally, we have broken all thy Laws, we can perform no good Thing perfectly, we consider not always effectually, that we are in thy Presence, and that all Things are open unto thee, be they, in respect of Men, never so secret: We depend not constantly upon thy Providence, we rest not with full Contentation of Mind, in thy good Pleasure; we have not yet learned so wholly to resign ourselves, our Children, our Friends, and those Blessings which thou hast given us, into thy Hands, and to be contented without any murmuring or repining with that Estate of Life wherein thou placest us. We are not careful enough for those whom thou hast committed to our especial Charge. We corrupt and abuse all thy good Gifts. We cannot rehearse the Multitude of our Offences, for we are guilty of infinite

Crimes, which we remember not, nor ever knew, because of our Ignorance and Negligence. And although we be in so ill a Case, so vile of Nature, so void of Goodness, so full of Infirmities, and so near a thousand Destructions, yet are we not thoroughly humbled before thee. We do not loath and lament our Sins, as we ought to do; we flatter ourselves, we extenuate our Faults, we inwardly dislike those that admonish us; we are slow in reforming of ourselves; yea, which thou of all Things most abhorrest, we are soon blown up with Vain-glory, and made proud of thy Gifts, and of those good Things which thou of thy Goodness workest in us and by us: Therefore, O Lord, according to the Multitude of these our Miseries, we fly unto the Throne of thy Grace, as they that are guilty of infinite Crimes; craving thy Pardon, as they that are ashamed of their Foulness; and fain would be wash'd with the Blood of thy Son Jesus Christ, as they that are wounded to everlasting Death, and

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to finish that new Birth which thou hast begun in us; and to this End we beseech thee always to soften and prepare our Hearts by thy holy Spirit, unto the perfect Obedience of thy Gospel, and to imprint in our Consciences a deep Feeling of our Sins; howbeit in such measure, as that we be not driven thereby to despair of thy Mercies, but better humbled before thee, provoked to a more serious Repentance of our former evil Life, to a greater Fervency in praying, and seeking for thy Help, and to more Carefulness ever hereafter to flee even the Shew of every evil Thing, and all Occasions of offending against thee and our Brethren. But, because it is not enough to avoid Evil, we beseech thee to give us a full Assurance, and a sweet Feeling of thy Love towards us in Jesus Christ, wherewith our Hearts being thoroughly inflamed, we may bring forth abundantly the Fruits of thy holy Spirit, and shew our Faith by good Works, to the testifying of our most dutiful Service towards thee, (O Lord our God) the stopping of
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the Mouths of the Ungodly, and provoking of a great many to praise thy most holy Name, for those good Things which thou hast wrought in us: Therefore grant us, O most merciful Lord, a Zeal for thy Glory, according to Knowledge; Boldness for thy Cause, joined with Humility; Wisdom with Sincerity, Joyfulness of Mind, and true Sadness for our Sins, and the Afflictions of our Brethren. Teach us to obey and reverence our Superiors, to be loving to all our Equals and Inferiors, charitable to our Enemies, desirous to do good to all Men, to be diligent in our Callings, to abhor all deceitful and unrighteous Dealings. Make us thankful for all thy Benefits, faithful in using them according to thy Will, patient in the Want of them, constant in suffering the Loss of all earthly Benefits for thy everlasting Truth. And because it is thy good Pleasure, that we should wrestle and strive against our rebellious Nature, and a huge Host of spiritual Enemies, we beseech thee to arm us from above

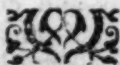
with the compleat Armour of thy Grace. And forasmuch as our Strength and Fortitude is nothing in respect of our Adversaries, assist us mightily, that in all Temptations, Dangers, and Assaults, we may lay sure hold with the Hand of Faith upon the Victory of our Saviour Jesus Christ, that albeit we be not able to overcome in our own Persons, yet we may overcome in his who hath overcome for us, and so, after this Warfare finish'd, be made Partakers of those Promises which are knit unto the Victory, even the Crown of Glory, the Fellowship of all the Saints, and the most comfortable Presence of thy Majesty, through the same our Lord and Saviour Jesus Christ. And we pray not only for ourselves, but also for all Nations of the World, that they may be called to the comfortable Light, and effectual Feeling of thy Gospel, thro' the Preaching of the same; and for those that are already called, O Lord, we humbly beseech thee to make up, and happily to finish that

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that heavenly Work of the new Birth, which thou in Mercy hast begun in them, strengthening and comforting their Souls daily more and more with the lively Food of thy blessed Word and Sacraments, sincerely ministred, according to thy most holy Ordinance; the which inestimable Grace, we beseech thee to make this Church of *England* Partaker of, yet more abundantly. And to this End, we most humbly crave of thy Majesty, to bless thy Servant, *George*, our gracious King and Governor, with all Manner of excellent Blessings, that he may worthily seek and set forth thy Glory, by advancing thy true Religion, and suppressing all Things that hinder the same. Give Grace to this honourable Parliament, and to all that be put in Authority under them, faithfully to assist in this great Work. Make the Ministers of thy Word zealous in thy Truth diligent in their Office, wise in propounding thy Mysteries to the People, happy and comfortable in their Labours; increase the Number of them, for they are few,

and great is the Multitude of those that want, and Thirst after thy Word. Finally, shew thyself (O Lord) mighty and merciful in relieving and comforting all those that be afflicted and humbled with any kind of Calamity, whether it be extreme Poverty, or bodily Sickness, or inward Grief of Mind for the Burden of their Sins. But especially, remember those in thy Mercy, which are in Bonds or Troubles for thy Truth; granting unto them Patience in Suffering, and Chearfulness in praising thy glorious Name for thy everlasting Love towards them in Christ, and Constancy in professing a good Cause with a good Conscience unto the End, through our Lord Jesus Christ; in whose Name we pray for these and all other Graces needful, either for ourselves, or for the whole Church, as he hath taught and commanded us, saying,
Our Father which art in Heaven, &c.



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A Heavenly Meditation.

O LORD my good GOD, and most gracious Father in Jesus Christ, I, wretched Sinner, here prostrate before thy Throne of Grace, do, even out of the deep Affliction of my wretched Heart, look upon thee, and with Sighs and Groans unfeigned for my Sin, my humble Soul doth call upon thee, who art my only Hope, Stay, and Refuge in all Distresses, being of Power only to help, and canst only ease and set me free. Look not upon my Sins, I humbly beseech thee; let them not stand between me and thy Mercy. Set aside all my Guiltiness, blot out my Transgressions, which daily and hourly do highly provoke thee to Wrath and Indignation against me; and behold me in Mercy, for thy Son Christ Jesus' Sake; in, by, and for whom only Mercy is to be had. I know and acknowledge, O Lord, that thou art a just God in all thy Judgments, and none more fit and worthy to receive the

sharpest Taste of thine afflicting and correcting Hand than myself, in respect of the huge Heap of Sin and Wickedness by me committed: But as thou art most just, so (glorious Father) thou art also most merciful, and upon thy gracious Favour and Goodness in Christ Jesus, I, poor, miserable, sinful Wretch, do depend, being my sole and only Support in my greatest Distresses and Dangers, be it by Sickness, Disgraces, Losses, or any other Cross or Calamity whatsoever. And whensoever any of these outward Afflictions are upon me, or any other inward Conflicts of the Mind do take hold on me (how sharply and bitterly soever) yet teach me, O Lord, by thy Grace, to make use thereof to my Comfort, and that I may find, feel, and confess, that it is thy Hand, dear Father, that smites me, and that thou smitest me for my Good, even that the burning Heat of Sin may be quenched in me, and I be wholly drawn from my corrupt Ways, lest I perish with this wicked, ungodly, and
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graceless World: Therefore, direct thou my Heart and Mind, to joy in this and all other thy fatherly Corrections, and to praise thy Majesty for the same, and with Gladfomeness of Heart, to entertain Griefs, Troubles, or any Affliction of the sharpest Kind, that thy fatherly Goodness shall think meet to lay upon me; for, O Lord, this wretched Carcass of mine is a Mass of Corruption, favouring of nothing else but Earth and earthly Matter, full of Blains, Sores, and deep Wounds, and had Need of some sharp Corrosive to cleanse the same, that they may be the better cur'd; otherwise (dear Father) this poor imprison'd Soul of mine cannot escape from being defiled with all Manner of Evil, and thereby in Hazard to be spoiled of those heavenly Graces, wherewith it should be adorn'd and beautified to eternal Life. This wretched Soul of mine (most gracious God) doth pine away for Sorrow, and even pant for Breath, longing to receive Increase of Life from the living Stock Christ Jesus, which

which must be thy Work, (and thy Work only;) and work this effectually, I humbly beseech thee, which Way thou wilt, and do thou give what thou wilt have me to do, and then do what thou wilt to me, and with me, thy unworthy Servant. *For though I should walk through the Valley of the Shadow of Death, I should fear none Evil; for thou art with me, thy Rod and thy Staff do comfort me: If I should enter into an Enumeration of my Sins, there is no End of them: For how much Time have I idly spent? How much Time have I vainly spent? How much Time have I most wickedly spent? And how little Time have I employ'd in thy Service? This, O Lord, carrieth in it an infinite Number of Sins, and for this I deserve justly to be forsaken of thee, and to be reserved and left unto endless Condemnation both of Body and Soul. But, however, in Youth I have not heeded this, or in Age may easily forget this, yet let thy Grace (most gracious Father) remind the one, inform the*

the other, and reform both; that by thy Grace I may be taught and directed, with Judgment to feel, with Conscience to acknowledge, with Remorse to lament my former Strayings and Steps ignorantly undertaken, ungraciously follow'd, and fearfully continued to my endless Danger, if thou, O Lord, do not in Mercy stay my Courses, and set me in the right Path of eternal Salvation: Be pleased to this End (most loving Father) to follow me still with thine afflicting Hand, which is thy fatherly School, by the which thou dost warn and admonish thy Children and Servants to look into their Sins past, whereby they provoke thee to punish; thou dost teach and instruct them to behold the Sins present, which provoke still, and to see into the Peril and Danger to come, unto which Sin doth bring them, and by which thou dost punish and correct them; not to Destruction, but to Amendment. Therefore, dear God, let me embrace Affliction as a welcome Guest, that Sin, the Cause thereof, may

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be more and more wasted, and Glory, the End thereof, may be more and more hastened. Thou takest no Pleasure in punishing thy Children: But because thou wilt not the Death of a Sinner, but that he may turn and live, therefore thou punishest; which is the chastizing Rod of a loving Father, and not the sharp Sword of a severe Judge. It is Amendment that thou lookest for, which is the sweet Fruit of true and unfeigned Repentance: But to turn to thee in Part, and not wholly, is no Repentance. To sorrow for Sin, and to forbear Sin in Time of Affliction only, is no Repentance. To have an inward Touch for Sin, without Christ, is no Repentance. Therefore, O Lord, give me a feeling Conscience, vouchsafe me thy Grace to apprehend a perfect turning from Sin; and grant unto me, I humbly beseech thee, a thorow changed and truly mortified Heart, which cannot but work in me an unfeigned Love of Righteousness, and a full Purpose and Endeavour to serve thee, my good
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God and most loving Father, with a sincere and true-hearted Affection: And guide me, O Lord, to fly unto thee daily by Prayer, for Forgiveness of my Sins; for Grace to reform my Ways, and for true Faith to take fast hold of Mercy in Christ, which is the ready Way to be made righteous before thee. And because (dear God) I may speedily still tread in that narrow Path which is hardly found, and not easily kept (thro' Satan's Malice, the World's Enticements, and mine own in-born Corruption); let thy working Grace never be wanting in me, by which I may be taught and confirmed, neither to prize of Works too high (with the Papists) nor too low (with Libertines) but to learn this for Truth against both, that neither with the one must I presume to challenge Merit by my Works, nor with the other must I dare to take Liberty to live as I list. It is plain and manifest, O Lord, that Papists depend more upon Pharisaical working, than upon Christian believing; and it is true, that

that the loose Libertine careth little, either for Faith or Fruits : And both these are flat Enemies against the Cross of thy dear Son, our alone Saviour Christ Jesus : The one taking upon him to add a Supply of Merit by Works, to that which is unto a Man free Gift from thee by Grace, and a Sacrifice all-sufficient to satisfy thee, and ransom us : The others cry out daily in their most filthy and corrupt Conversation, *Let us sin, that Grace may abound* ; and so indeed, *turn the Grace of thee, our good God, into Wantonness*. Far be it from me, dear Father, to be insnared by either of these. And yet an healthful Body, a full Purse, Glory, and worldly Reputation, or any Prosperity, thou knowest, are dangerous Engines to intangle and unregenerate Man ; especially when a sincere Profession, when a holy Practice are of the least Esteem among Men that are in Fulness of Prosperity : And therefore (my most gracious God) I humbly and heartily thank thy holy Majesty, in that it hath pleased thee to
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abridge my Wealth, to abate my Fulness, and to darken my transitory Reputation; for tho' to the outward Man they may seem bitter and unfavoury, yet to the inner Man they bring the sweet and pleasant Taste of Repentance not to be repented of, which is always follow'd with sweet Fruit of Amendment. And I most humbly beseech thy fatherly Goodness, that as it hath pleased thee to strike at the Door of my Heart by these outward Crosses, thro' the Power of thy blessed Spirit, and thereby to awake me out of that deep Sleep of Sin and Security, whereinto I was fallen, so as I was deprived (for the same) of all spiritual Sense and Feeling of Heaven and heavenly Things, thro' the Multitude of devouring Monsters, as Lust, Covetousness, Pride, Vain-glory, Hypocrisy, and a thousand of the like Nature, which were Syren Deceivers, haunting me in the Days of my Prosperity, and seeking utterly to spoil me of spiritual Life, and to pursue me to eternal Death, hadst not thou of
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thine infinite Goodness discover'd their Sights, alter'd their Course, and given Ability to resist the Temptation, against whose Strength, without thine Arm of Defence, I cannot possibly prevail; So I beseech thee, gracious God, continue to watch over me, and look upon me still, and behold me in my woful and wretched Estate; give me Wisdom from above to foresee all Dangers that may befall me, a true constant Faith to resist the Fury, and all Fulness of spiritual Strength, that I may hold out the Combat, and overcome; for I long much, O Lord, to be even estranged and free from those Snares and Evils with which I have been too much acquainted, and to be a familiar Companion to those that fear thee, and to embrace and follow all holy Duties which thou lookest for, and requirest at the Hand of thy Servants, that I may spend the rest of my Life to come, to please thee and praise thee. Assist me, dear Father, in this my Desire, give me thy continual Aid and Assistance from above, to furnish and
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ech low, and hold the Way which thou
to hast set before thy Chosen to walk
me in. And to this End, dear God,
ful let my carnal and corrupt Heart be
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ls Things, it may send forth the
h sweet Fruits of Holiness, to thy
r Glory, the good Example of others,
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ner and Measure follow me, and possess me so long as thyself wilt, which are indeed most plain and profitable Teachers to inform me how vile myself am, how vain this wretched and wicked world is, and that the greatest Glory, and most pleasing Delights thereof are mere Vanity and Vexation of Spirit. What availeth it, O Lord, to be in Health of Body, if a Man have a sick Soul in him? What Profit can there be to flow in worldly Wealth, and to want the Treasure of the Soul, which is in the Preaching of the Word, and the holy Spirit of Promise to sanctify both? And what is all the Glory and Reputation in the World, if a Man want Grace to seek after the everlasting Glory of the World to come? Blessed Father, give me a sound and healthful Soul, and let the Body stand loaded with what Sickness it shall please thee. Make me to abound in thy heavenly Treasures, and however earthly Treasures fail me, let me be heartily well content therein. Lead me along to seek after the Glory

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and wilt, and where it will, rest with whom it will, and leave them, and whom it will: For he that hath all these without thy Grace (O God) hath but so many Burdens to hold him down from rising up with Christ, that he may seek those Things which are above; and he that hath the Grace of God, though he want all these, hath sufficient. I confess (dear Father) that if thou should'st leave me to myself, and give me over to follow the Sway of my sinful Heart, I should be as deeply plunged in Wickedness as the worst, and become dangerously defiled with those vile and loathsome Sins, wherewith many in the World stand miserably tainted: For naturally, unless thy Grace restrain, I am most prone and ready to give Allowance and Consent to all Evil, but the immoderate Heats of Youth, for the most Part hinder the Feeling of this, and careless Age doth many Times think of it too late: So that in Youth, Man is ready

to flatter himself with Hope of many Days, and therefore thinketh himself to have Time enough to turn from Wickedness; and Age is ready to defer from Day to Day, and make small Haste to Amendment. But thy Word, O Lord, teacheth Youth to look to itself in Time, both by Threatning and Admonition; by Threatning, O Young Man (saith Solomon) *rejoice in thy Youth, and let thy Heart cheer thee in the Days of thy Youth, and walk in the Ways of thy Heart, and in the Sight of thine Eyes.* But what followeth? Surely Youth must know, that for all these the most just and mighty God will bring him to Judgment: By Admonishing in these Words, *Remember thy Maker in the Days of thy Youth, whilst the evil Days come not, nor the Tears approach wherein thou shalt say, I have no Pleasure in them.* And as a Means to bridle and restrain them, this Rule is set, *That a young Man must redress his Ways by taking heed thereunto, according to thy Word.* And as an Encouragement to rouse up old Age

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of Age to waik religiously, it is said
by the same Solomon, *Age is a
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if it be found in the Ways of
Wickedness, it is the most hate-
ful Spectacle of filthy Shame, and
more to be loath'd and abhorr'd
than the Stains of Iniquity in hot
and unbridled Youth. And both
young and old are taught by thee
to know that he that doth Un-
righteousness is not of thee, and
he that is born of thee sinneth
not. Therefore, *Teach me, O Lord,
to number my Days, that I may in-
cline myself to Wisdom:* That Wis-
dom which teacheth us to know
thee, and Jesus Christ, whom
thou hast sent: That Wisdom
which telleth us that we were
once in Darkness, but are now
light in the Lord, and command-
eth us to walk as Children of Light:
That Wisdom which biddeth us
to have no Fellowship with the
unfruitful Works of Darkness, but
to reprove them rather: That
Wisdom which enjoineth us to cast
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in Times past) the old Man, which is corrupt through the deceivable Lusts, and to put on the new Man, which, after thee, O God, is created in Righteousness and true Holiness. Finally, that Wisdom which warneth us to walk circumspectly, not as Fools, but as Wise, redeeming the Time, for the Days are evil. Furnish me, dear Father, daily more and more, with some good Portion of this Wisdom, which may be a Lanthorn to my Feet, and a Light to my Steps, to lead me in the Way of Righteousness, and to learn me to use this World as though I used it not; to fly Lust, to repent me of Sin, that this old Man of Sin, which I carry about me, may be crucified with Christ my Saviour; that the Body of Sin may be destroy'd, and henceforth I may no longer serve Sin, lest when the Night is come of my evil-passed Day, and Death shall approach to demand his Due, I then look about me too late, and be taken napping as the foolish Virgins were; when as neither Tears, nor Sighs, nor

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Cries will then be heard, but that the just Sentence of Condemnation will be given, and cannot be revoked. Deliver me, most gracious Father, from this Peril, and direct me by thy Grace, to be ever mindful of thine afflicting Hand, that my Soul may be humbled before thee, and reap this Comfort from the Consideration of mine own Wickedness, that it is thy unspeakable Mercy that I am not utterly consum'd. But thou art my Portion, and I will still hope in thee, for thou art always good to them that trust in thee, or to the Soul that seeketh thee. Blessed God, let me evermore trust in thee, and let my Soul continually seek after thee, and willingly and joyfully wait for thy Salvation; and when it shall please thee to think it fit, I humbly beseech thee to shorten these Days of Sin, and speed the Delivery of this my wretched Soul out of the loathsome Prison of this my sinful Body, that with the rest of thy Saints, it may take Possession of thy heavenly Inheritance purcha-

fed for me and all the chosen *Israel* of God, by the Death and Bloodshedding of the immaculate and unspotted Lamb, Christ Jesus. To whom with thee, O Father, and the holy Ghost, be all Praise, Power, Majesty, and Dominion, both now and evermore. *Amen.*

*A Prayer for the acknowledging
of God's Goodness and Mercy
unto us.*

ALmighty Saviour, how gracious hast thou been to poor afflicted Souls, to promise them, that whosoever asketh shall receive, whosoever seeketh shall find, and whosoever knocketh, it shall be opened unto him? Doubtless, thou takest a Pleasure in giving, in accepting, and in opening the Gates of Mercy. Behold then! I do not only acknowledge this Goodness to all Mankind, but thy particular Mercy to myself: And whereas I find the Want even of good Desires, I beseech thee supply me with thy infused Grace, for I seek
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my lost self, and I seek thee, whom I have lost: I find thee in midst of manifold Compassions: I find myself in the Snares of Temptations and Miseries: I find thee in the Treasure-House of thy Promises: I find myself in the Dungeon and Prison-House of my Iniquity: I find thee in the Sanctuary of Heaven: I find myself in the Depths of Hell. Behold then, I crave both to seek myself and thee; myself, as having committed many grievous Sins, for which I would fain be directed to the School of Repentance; thee, as having suffer'd for them, yea, been brought unto Death, and a most grievous Passion for my Sake: But seeing thou hast in Mercy, by thy Promise, made thyself a Debtor unto us, give me Leave to challenge the Performance, according to thy own Appointment. Thou hast told us plainly, At what Time soever a Sinner doth repent him of his Sins, thou wilt blot out his Iniquities, and put away his Transgressions from thy Remembrance. O Lord, I do repent, and am hear-

tily sorry for offending so good a God; and whereas like a lame Cripple, I cannot follow thee to the heavenly Harvest, whereby I am worthy to lose my Inheritance, and cannot come to the Perfection of Repentance; I fly to thy Grace to supply my Defects, and I beseech thee, of thy Bounty, by the rich Treasure of thy Mercies in Christ, to cast down a favourable Countenance on me, and make me Partaker of all thy Promises. *Amen.*

*A Prayer for God's Protection
of his Church, from the cruel
Persecution of it at Thorn, and
several Parts Abroad.*

ALmighty God, thou Lord of Hosts, and Governor of all Things, whose Power no Creature is able to resist, to whom it belongeth justly to punish Sinners, and to be merciful to them that truly repent; work in us, and in all thy People, unfeigned and effectual Repentance, that what thou

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seest amiss in us, and amongst us, or in any Parts of thy Church, may speedily and thoroughly be reformed, that which is righteous and good in thy Sight, may be established and maintained, as well in this our Land, as in other Places professing thy Truth and Gospel. O thou Son of *David*, that knowest the merciless Disposition of Satan, and of cruel Men, his cursed Instruments, we humbly beseech thee never to deliver us over into their Power; but save and defend us, and all thy People evermore from the Hands of all our Enemies; and more particularly at this Time, when the Enemies of thy Gospel seem to have combined for the Extirpation of our holy Faith in several Parts abroad. May it please thee to free all our Brethren, however persecuted or oppressed, from the Dominion of that Mystery of Iniquity, and from that cruel Faction, which, as if they delighted in Blood, have already spoil'd so many Nations. Lord, that only art the Catholick King, we can ac-

knowledge no King over all the Earth but thyself, nor any universal Head over all thy Church, but that only Archbishop of our Souls, thy Son Jesus, our blessed Saviour, to whom all Power is given both in Heaven and Earth. Arise then, thou Lord, to whom the Kingdoms do belong, and shew thyself, and let not the Man of the Earth any longer exalt himself, lest he be too proud, and lest he ascribe to himself, or to his graven Image, or vain Idols, the Conquest that thou shalt see and suffer over thy People. *Not unto us, O Lord, not unto us, but to thy Name be the Praise.* For the Honour of thy Name, arise and shew thyself for us, for on thee only do we call; we call on thee to save our Protestant Brethren, now under Persecution in divers Parts of *Europe*. How, and in what Manner, and at what Time fully to declare thy Salvation, we refer to thy heavenly Wisdom; only, be pleased, O thou great Shepherd of *Israel*, to take down the Pride of the Man of Sin, that hath, and would exalt himself against

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gainst thee. Assuage thou the Malice of those who are Enemies to us, or to any of thy People, and evermore confound all their Devices; that we, being arm'd with thy Defence, may ever, more and more, give Praise to thee, who art the only Author of Peace, and Giver of all Victory. And all this, good Lord, for us, for them, for all thine, not for our Merits, but for thy great Mercies Sake, and for the Truth's Sake of thy gracious Promise in Jesus Christ, our Lord and only Advocate and Redeemer; To whom, with thee, O Father, and thy holy Spirit, be all Praise and Glory, now and for evermore. *Amen.*

A Godly Prayer, and Confession.

O Merciful Father, and Lord of Heaven and Earth, we come before thy Presence to worship thee, in calling upon thy Name, and in giving Thanks unto thee. And tho' our Duties, and our very Necessity call us hereunto, yet we confess our Hearts to be so

dull and untoward, that unless thou be merciful unto us, to teach us how to pray, we shall not please thee, nor profit ourselves in these Duties; we therefore most humbly beseech thee to raise up our Hearts with thy good Spirit, and so to dispose us to Prayer, that with true Fervency of Heart, Feeling of our Wants, Humbleness of Mind, and Faith in thy gracious Promises, we may present our Suits acceptably to thee, by our Lord and Saviour Jesus Christ. And thou, O Father of all Mercies, that hast called us unto thee, hear us, and pity thy poor Servants; we have indeed sinned wonderfully against thee, through Blindness of Mind, Prophaneness of Spirit, Hardness of Heart, Self-love, Worldliness, carnal Lust, Hypocrisy, Pride, Vanity, Unthankfulness, Infidelity, and other our native Corruptions, which, being bred in us and with us, have defiled us even from the Womb, and unto this Day have broken out, as Plague-Sores, into innumerable Transgressions of thy holy Laws;
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the good Ways whereof we have too carelessly, if not willingly, declined from, and have many times displeased thee, and offended our own Consciences, in chusing and following those Things which thou hast most justly, and severely forbidden us; and besides all this, we have too long stood against the gracious Means of our Conversion, or at least not stooped and humbled ourselves before thee, as we ought, although we have wanted none of those Helps, which thou vouchsafest unto thy wandring Children, to fetch them home withal; for we have had (together with thy glorious Works) thy Word calling upon us without, and thy good Spirit within, and have been sollicitated by Promises, by Threatnings, by Blessings, by chastising, and by Examples of all Sorts, and especially by those wonderful Deliverances of ourselves above any other of thy Servants, and of our LAND above any Nation in the World; and yet our corrupted Spirits cannot become wise before thee, to humble themselves, and

rightly to acknowledge thy Goodness; we will not take heed as we ought, and as thou most justly dost require, and mayest expect of us. Wherefore, O Lord God, we do acknowledge thy Patience to have been infinite, in that thou hast been able to hold thy Hands from avenging thyself on us thus long; and yet plearest to hold open the Door of Grace, that we might come in unto thee and be saved. And now, O blessed Lord God, we are desirous to come unto thee, how wretched soever in ourselves; yea, our very Wretchedness sends us unto thee, unto thee with whom the Fatherless, and he that hath no Helper, the Sinner also, and he that hath no Merit, finds Mercy and Grace. But we come to thee in thy Son's Name, not daring to come in our own; in his Name that came for us we come to thee; in his Mediation whom thou hast sent; in him, O Father, in whom thou hast professed thyself to be well-pleased, we come unto thee; and do most humbly beseech thee to pity us,
and

and to save us for thy Mercy Sake in him. O Lord our God, our Sins have not out-bidden that Blood of thy holy Son which speaks for our Pardon, nor can any be so infinite as thou art in thy Mercies. And our Hearts (O God, thou seest) are desirous to have Peace with thee, and War with our Lusts, and wish that they could melt before thee, and be dissolved into godly Mourning for all that Filth that hath gone through them and defiled them: And our Desires are now to serve and please thee, and our Purposes to endeavour it more faithfully. We pray thee therefore, for the Lord Jesus' Sake, to seal up in our Consciences thy gracious Pardon for all our Sins past, and give us to feel the Consolation of thy Grace, shed abroad in our Hearts, for our eternal Comfort and Salvation. And that we may know this Persuasion to be of thy Spirit, and not of carnal Presumption, (blessed God) let those Graces of thy Spirit, which do accompany Salvation, be poured out more plentifully upon us:

Increase

Increase in us all godly Knowledge, Faith, Patience, Temperance, Meekness, Wisdom, Godliness, Love of thy Word, and thy Saints and Servants, and a Zeal for thy Glory: Give us Judgment to discern the Difference of Good and Ill, and also of Things present, which are temporary, and Things to come, which are eternal.

Make us yet at the last wise-hearted to lay up our Treasure in Heaven, and to set our Affections more upon Things which are above, where Christ sits at thy Right-hand. And let all the vain and transitory Enticements of this Life appear unto us as they are, that our Hearts may be no more intangled and bewitched with the Love of them. O Lord our God, who hast dearly bought us to thy ownself, be pleased to dwell in us, and in our Land, and reign in us, and among us by thy holy Word, and powerful Spirit, that we may be sure to reign with thee in thy glorious Kingdom, according to thy Promise in thy Word, thro' him that hath purchased that Inheritance

tance for all that trust in him. And seeing thou dost so promise these Graces and Mercies to us, as that thou requirest our Industry and Diligence in the Use of such Means as serve thereto, stir us up, therefore, (O Lord) to the frequent Use of Prayer, to the often and serious reading, hearing, and meditating of thy holy Word; teach us to profit by the Conversation of thy People, and to be profitable in our own. Make us wise to apprehend all Opportunities of doing or receiving spiritual Good: Strengthen us with Grace to observe our Hearts and Ways, to retain them in good Order, or to reduce them quickly. Let us never think any Company so good as thine, or any Time so well spent, as that which is in thy Service: Particularly, we pray thee, open our Eyes to see our natural Infirmities, and to discover the Advantages which Satan gets thereby. And give us Care to strive most, when we are most assaulted. And thou, O God, that hast promised to bless thy own Ordinances, bless
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all Things unto us, that we may thereby grow in Grace and in Knowledge, Faith, Love, and all heavenly Virtues, and so may shine as Lights in this dark World, giving good Example to all Men, and may, at the End of our Race, rest and lie down in the Peace of a good Conscience, embalm'd with a good Report, and may leave thy Blessings entailed unto ours after us, for an Inheritance. These, O Father, are our special Suits, wherein we beseech thee to set forth the wonderful Riches of thy Grace towards us, for Christ Jesus' Sake. And as for this Life, and the Things thereof, we crave them of thee, so far as may be for our Good and thy Glory. And when thou wilt humble or exalt us, govern us so far in all Conditions and Changes, as we may cleave fast unto thee, our God, rejoicing in thee and thy unchangeable Love above all Things, esteeming thee our Portion and sufficient Inheritance for evermore.

Now what Grace we crave for ourselves, (which are here before thy

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thy Presence) we humbly beg for all those that any way belong unto us, and that by Duty or Promise we owe our Prayers unto; beseeching thee to be as gracious unto them, as to our own Souls, and especially to such of them as, in respect of any present Affliction or Temptation, may be in special Need of some more speedy Help and Comfort from thy mighty Hand. Yea, our Lord God, we humbly desire thee to bless, with our Prayers, thy whole Church; but more especially this Nation, and therein the King's most excellent Majesty, our Sovereign Lord King GEORGE; also all that be in Authority among us, beseeching thee to give him and all of them thy Protection and Direction, which may preserve them safe from the Malice of the World, and of Satan, and may make them in their great Places faithful to thee, for the Good of thy Church and People, and their own eternal Happiness and Honour. Lord, look mercifully on those in the Church, that are under the Cross. And we beseech

beseech thee to furnish all Churches, especially in this LAND, with faithful and fruitful Ministers, and to bless their Lives and Labours for those merciful Ends and Rules to which thou hast ordained them. Sanctify thy People, O God, and let them not deceive themselves with Formality of Religion, instead of the Power thereof: Give them Grace to profit both by thy Favours, and by those Chastisements, which thou hast sent, either in particular, or in general, successively, or mixed among them, or upon them. And, Lord, suppress that Rage of Sin and Prophaneness in all Christian States, which breeds so much Apostacy and Defection, threatening the taking away of this Light from them. Confound, O God, all the Counsels and Practices of Satan and his Ministers, which are, or shall be taken up against thee and the Kingdom of thy dear Son. Call in the dispersed *Jews*, and make up the Fulness of the *Gentiles*, that thy Name may be glorious

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glorious in all the World, that the Days of Iniquity may come to an End, and we, with all thine elect People, may come to see thy Face in Glory, and be filled with the Light thereof for evermore.

Grant these our humble Petitions, gracious Father, for the Sake of Christ Jesus, thy dear Son, our blessed Saviour: To whom, with Thee, and thy Holy Spirit, be all Glory and Praise, now and for ever, Amen.



PRAY-



PRAYERS AND MEDITATIONS

On Various
PUBLICK OCCASIONS.

7 NO 55

*The Prayer of King EDWARD
the Sixth.*



ORD GOD, deliver me out of this miserable and wretched Life, and take me among thy Chosen :
Howbeit, not my Will, but thy Will be done. Lord, I commit my

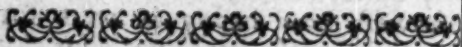
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Prayers, &c. 165

my Spirit to thee: O Lord, thou knowest how happy it were for me to be with thee; yet, for thy Chosen's Sake, send me Life and Health, that I may truly serve thee. O my Lord God, bless thy People, and save thine Inheritance. O Lord God, save thy chosen People of *England*. O my Lord God, defend this Realm from Papistry, and maintain thy true Religion, that I and my People may praise thy holy Name. *Amen.*



A Repre-



*A Representation of the dreadful
Plague that afflicted ENGLAND
in the Year 1625, in the Reign
of King JAMES I.*

*Cruelty exercised on Persons fleeing
from London, to avoid the Plague.*



*The Dead brought out at the Cry of
the Bellman; and infected Persons
sent in Sedans to the Pest-House.*



Carts

Carts filled with Dead, and Hundreds put into large Pits in several Fields.



From the 17th of December, 1624, to the 15th of December, 1625, died of all Diseases 63001, of the Plague 41313; whereof in one Week, August 18, 1625, of the Plague 4463, of other Diseases 2505.

A devout Prayer against the Plague, in the Time of common Visitation.

A Lmighty God, our heavenly Father, whose Judgments are most severe and terrible against obstinate Offenders; but thy Mercies infinite to all that, with hearty Repentance

Repentance and true Faith turn unto thee; we the sinful People of this Land, whom, for our Iniquities, and manifold Transgressions, thou hast in many Places most justly visited with the noisome Plague and Pestilence, come now before the Throne of thy Grace, in the Name of thy dear Son, in whom thou art well pleased: And in Confidence of that Atonement which he hath made for us, most humbly beseech thee to pardon and forgive us all our Sins in Thought, Word, or Deed, committed against thy divine Majesty; to work in us daily more and more, a true, hearty, and unfeigned Sorrow and Repentance for the same; to plant in our hearts a sincere and settled Resolution by the Assistance of thy Grace, to lead the rest of our Lives in careful Obedience to thy holy Will in all Things, and so to remove from us this Plague and grievous Sicknes, that we be not utterly consumed, by means of thy heavy Hand. To this End, grant us, good Lord, of thy Grace and Mercy, all Things conducing hereunto;

unto; seasonable Weather, and good Air, and wholesome Food, and powerful Medicines, and whatever else thou seest to be good and profitable for us; together with a due Care and Conscience in using of the same, that we neither presume, nor tempt thy Majesty by neglecting the Means which thou hast appointed, nor yet despair of thy Blessings in the diligent Use of them, nor in any Event repine or murmur at thy Providence, what Portion soever it allots us; but that, submitting ourselves to thy good Pleasure in all Things, we may commit the keeping of our Souls to thee in well-doing, as unto a faithful Creator; with compassionate Pity, and Charity, succouring the sick, and preserving the whole, and praying fervently for all; and finally, that depending entirely upon thy Goodness, we may wait the Hour of thy gracious Deliverance in Faith, and Hope, and constant Patience, with perfect Resignation to thy wise and just Appointment in all Things, to the which we betake ourselves

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and

the whole Nation, and whatsoever concerns us. Be merciful unto us, O God, be merciful unto us, for our Souls trust only in thee, and under the Shadow of thy Wings shall be our Refuge, till this Calamity be overpast; which we beseech thee speedily to remove, if it be thy Will. O Lord God of Mercies, and Father of Compassions, I beseech thee, let the Voice of Joy and Health once more into our Dwellings, for the alone Merit's Sake of thy dear Son Jesus Christ, our only Mediator and Advocate. *Amen.*

*A special Remedy for a sick Soul,
whereby the Sinner may recover
himself from the Valley of
Tears to the Hill of Joy: Or,
a Meditation for the Plague.*

FRST, fast and pray, and then take a Quart of Repentance of *Nineveh*, and put in two Handfuls of Faith in the Blood of Christ, with as much Hope and Charity

Charity as you can get, and put it into a Vessel of a clean Conscience; then boil it on the Fire of Love, so long, till you see by the Eyes of Faith, the black Form of the Love of this World to stick in your Stomach; then scum it off clean with the Spoon of faithful Prayer. When this is done, put in the Powder of Patience, and take the Cloth of Christ's Innocency, and strain all together in his Cup; then drink it burning hot, next to thy Heart, and cover thee warm, with as many Cloaths of Amendment of Life, as God shall strengthen and enable thee to bear, that thou mayest sweat out all the Poison of Covetousness, Pride, Whoredom, Idolatry, Usury, Swearing, Lying, with such like. And when thou feelest thyself alter'd from the fore-named Vices, take the Powder of Say-well, and put upon thy Tongue, but drink thrice as much Do-well daily. Then take the Oil of Good-works, and anoint therewith thy Eyes, Ears, Heart, and Hands, that they may be ready and nimble to minister to

the poor Members of Christ. When this is done, then, in God's Name, arise from Sin willingly, read the Bible daily, take up the Cross of Christ bodily, and stand to it manfully; bear all Visitations patiently, pray continually, rest thankfully, and thou shalt live everlastingly, and come to the Hill of Joy quickly. To which Place hasten us, good Lord, speedily.

A Thanksgiving for the miraculous Stay of the Plague, and our gracious Preservation from it, 1625.

O Father of Mercy, and God of all Consolation, our only Hope and Succour, which art still (as ever) our Help in Time of Need, our Refuge at all Times; upon the bended Knees of our Souls we give thee most hearty Thanks for all thy unspeakable Blessings with which thou hast continually preserved us, and for thy gracious Providence over us unto
this

this Day. Let us remember before thee the Times of our Distractions, when with frighted Horror we did run and fly for our Lives in the Sight of Death, and thy destroying Angel, which thou hadst set with his drawn Sword in the midst of our great City, and in divers Parts of this Land, yet as we fled, knowing we could not fly from thee, and finding our Sins hang fast on us, we looked every Hour to fall into the Pit, or to be reached by his Hand: Heaven indeed stood open to receive the Godly, and happy they that went thither; but Hell gaped also to receive the Wicked and Ungodly, and Woe to them for ever. The Bells were still tolling to call some or other to their last Home; and our Hearts always trembling for fear of ourselves, or our Eyes weeping for Loss of our Friends: Wheresoever we went, at Home or Abroad, Griefs and Lamentations were our Companions, Sighs and Sobs our Comforters, whilst Woe and Misery were our daily Objects. The Dross of this World was then

worth nought, we would have given all that we had, so we might have bribed Death, and taken any Condition for longer Life: But no Man might ransom himself, or redeem his Brother. The raging Pestilence took away the Rich with the Poor, the Young with the Aged, and leaving our Houses desolate, did fill our Sepulchres with the Dead. But now, when thine angry Countenance had a while been bent against us to make us look back upon ourselves, and we were almost past Hopes, when in our Judgment the flying Sicknes was most likely to scatter further into all Parts of the Land, then when we were in the Midst of this Misery, thou remembredst thy Mercy; then thou, of thy great Goodness and free Favour, turn'dst thy Fury to Clemency; and when in Justice thou mightest have swept us all from the Face of the Earth, and never more to let us have been a People, then commandedst thou the slaying Angel to sheath his Sword, and in the Midst of this our Desolation, it pleased

pleased thee most wonderfully to command Health and Salvation, and to restore us suddenly to Joy and Gladness. We saw thy great Mercies, O Lord, far to surpass our Hope; and all the World doth see and know that thou art more merciful, than we can be thankful: Thou hast restored Health and Comfort again unto us, and given yet a longer Day to thine unprofitable Servants; thou hast offered us Conditions of Peace, if we shall not now be unmindful of them. Lord, make every one of us whom thou hast preserv'd from, or delivered out of the Jaws of Death, wisely careful to make a right Use of this Respite, and to redeem the Time, that none of us return with the Dog to his Vomit, to run any longer after those Sins that so made us run from our Houses, and from our dearest Friends, and will, if we go on in them without Repentance, send us with a Vengeance, utterly from thy blessed Presence. But, Lord; be thou as wonderful in rescuing our Souls from the Power of our

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prevailing Sins, as thou wert in delivering our Bodies from that raging Sickness, and settle our Hearts in thy Fear, that we may ever find thy Favour. And, good Lord God, we beseech thee, make us ever thankfully mindful of this great Mercy to ourselves, and wonderful Deliverance of our Land, from that noisome Sickness, and fearful Plague; and accept, we pray thee, this our humble Sacrifice, where we desire to offer up ourselves with these our most hearty Thanks and Prayers unto thee, in the Mediation of Jesus Christ, our Lord and Saviour. *Amen.*

A Prayer to be used on the 30th of January, being the Day of the Martyrdom of King Charles the First.

O Most mighty God, terrible in thy Judgments, and wonderful in thy Doings towards the Children of Men, who in thy heavy Displeasure didst suffer the
Life

Life of our late gracious Sovereign to be as this Day taken away by wicked Hands; we, thy unworthy Servants, humbly confess that the Sins of this Nation have been the Cause which hath brought this heavy Judgment upon us. But, O gracious God, when thou makest Inquisition for Blood, lay not the Guilt of this innocent Blood, (the shedding whereof, nothing but the Blood of thy Son can expiate; lay it not) to the Charge of the People of this Land, nor let it ever be requir'd of us, or our Posterity. Be merciful, be merciful unto thy People, whom thou hast redeemed, and be not angry with us for ever; but pardon us for thy Mercies Sake, through the Merits of thy Son, our Lord Jesus Christ, Amen.



A Prayer to be used upon the 29th of May, being the Day of his Majesty King Charles II's Birth, and happy Return to his Kingdoms.

O God, who by thy divine Providence and Goodness didst, as this Day, first bring into the World, and, as this Day, also, didst bring back and restore to us, and to his own just and undoubted Rights, our most gracious Sovereign Lord, thy Servant King Charles; so, we beseech thee, guide and protect his Successor, our present Sovereign Lord King George; preserve his Life, and establish his Throne: Be unto him a Helmet of Salvation against the Face of his Enemies, and a strong Tower of Defence in the Time of Trouble. Let his Reign be prosperous, and his Days many. Let Justice, Truth, and Holiness; let Peace, and Love, and all Christian Virtues flourish in his Time. Let his

his People serve him with Honour and Obedience; and let him so duly serve thee on Earth, that he may hereafter everlastingly reign with thee in Heaven; through Jesus Christ our Lord. *Amen.*

A brief Account of the dreadful Fire of London, A. D. 1666.

LONDON in FLAMES.



ON the 2d of September, 1666, about 2 in the Morning, this dreadful Fire began, in the House of one *Fariner*, a Baker, in *Pudding-Lane*, near *London Bridge*, and continu'd till the 6th of the same Month before it was intirely extinguish'd. It spread itself in Length (besides Breadth) from the Tower of *London* to *St. Dunstan's Church*, near *Temple-Bar*, and consum'd 373

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Acres

Acres of Building, within the Walls, and 63 Acres 2 Rods without the Walls; 87 Parish Churches, 6 consecrated Chapels, the Royal-Exchange, Guild-Hall, many stately Halls belonging to the City Companies, and 30,200 Houses. The Damage was computed at Nine Millions and Nine Hundred Thousand Pounds. The Occasion of this terrible Calamity was variously talk'd of: One *Hubert*, a crazy-brain'd *Frenchman*, confess'd he did the Fact, by putting a Fire-ball into the Baker's House, and was hang'd for it at *Tyburn*: But Dr. *Oates* afterwards charg'd the Guilt of this merciless Action on a Knot of *Jesuits*, *Friars*, and *Irishmen*, to the Number of 80, who had laid the Project long before, but could not put it in Execution till this unlucky Time. The 2d of *September* being made a Fast to all Posterity, by Act of Parliament, we shall insert the following Prayer to Almighty God, to deprecate the like Judgments for the future.

*A Prayer to be used upon the 2d,
3d, and 4th of September.*

LOOK down, O Lord, in the Bowels of thy Mercy, upon the Sorrows and Distresses of thy Servants, who in the deepest Sense of thy amazing Judgments, and our own manifold Provocations, lie prostrate in the Dust before thee.

To thee, O God, holy and true, belong Mercy and Forgiveness; but unto us, Confusion of Face, as at this Day: For we are that incorrigible Nation who have resisted thy Judgments, and abused thy Mercies; we have despised the Chastisements of the Lord, and turned his Grace into Wantonness.

What shall we then say unto thee, O thou Preserver of Men? Thou hast found out the Iniquity of thy Servants, and discovered our Nakedness and Pollution, in a Vengeance suited and answerable to our grievous crying Sins. Our Pride, Oppression, and Fulness of Bread, did make us like to *Sodom*, and thou didst afflict us as *Gemorrhah*.

We

We would not be reclaim'd by thy exemplary Punishments upon others, or ourselves, and thou didst make us a Terror and Astonishment to all People round about us.

And now, O Lord, thou art most just in all that thou broughtest upon us ; for thou didst do right, and we very wickedly ; yet behold we are all thy People, though unthankful and rebellious. However, for thy Mercies Sake, for Christ Jesus' Sake, incline thine Ear to us, and save us, and abandon us not to ourselves, but by what Method soever it shall please thee to reduce us, tho' to this bitter Cup of Trembling thou shalt add more and more grievous Afflictions, by any the severest Course, subdue us unto thyself, and make us see the Things belonging to our Peace before they be hid from our Eyes, that being duly humbled under thy mighty Hand, we may be capable of being relieved for the future from such terrible Punishments, as that of this dreadful Fire, and exalted in thy due Time to everlasting Glory ; thro' Christ our Lord. *Amen.*

7 NO 55 THANK-

THANKFUL
REMEMBRANCES
Of GOD's Wonderful
DELIVERANCES
OF THIS
LAND.

Psalms lxxii. 18.

*Blessed be the Lord God, even the God
of Israel, which only doth wonder-
ful things.*

Psalms li. 15.

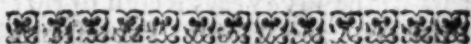
*O Lord, open thou my Lips, and my
Mouth shall shew forth thy Praise.*

L O N D O N:

Printed by Assignment from C. BROME,
For J. HAZARD, at the Bible, near Sta-
tioners-Hall. M DCC XXVI.



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*Holy Martyrs in Flames ; a Popish
Procession ; and Visitation of the Sick.*



THE Pious K. *Edward VI.* dying soon after he had establish'd the Reformation, *Q. Mary*, his Sister, a violent Papist, succeeded to the Crown ; who brought in again all the Fopperies of the *Romish* Superstition, and persecuted the poor Protestants ; insomuch, that

that in the Five Years Reign of that Princess, 260 Godly Protestants were Martyr'd in different Parts of *England*; whose Names, and the Time and Places of their Sufferings, together with the Occasions of them, may be seen more at large in the *Book of Martyrs*.

Queen Elizabeth crown'd. The Protestant Religion restored and preach'd; and her Majesty's Gracious Reception of the Protestant Bishops, on their presenting the H. Bible to her.



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IT Pleased God to shorten the
Reign of the cruel Queen *Mary*,
to make Room for her more Excel-
lent Sister Queen *Elizabeth*, who
again restored the Reformation,
and re-establish'd the Protestant Re-
ligion, upon the same stable Foun-
dation as we see it to this Day in
our most Excellent Church of *Eng-
land*: And it pleased God to bleis
this Princess with Wisdom, and
Length of Days, to see this Glo-
rious Work perfected, she having
reigned 44 Years. For all which
Mercies, all true Protestants will
heartily join in the following
Thanksgiving to Almighty God.

*A Thanksgiving for the Deliver-
ance of this Land from Popish
Superstition and Tyranny.*

O LORD GOD, we do ac-
knowledge that we come
late with our Sacrifices; so that
we deserve that thou shouldst have
no Respect either to them or us.
For, until we are stricken with
some Fear of more Danger, we
scarce

scarce do in particular bethink ourselves ; nor then as we ought, for former Deliverances. But, O blessed Lord, give us Grace always to remember and thankfully acknowledge thy gracious Mercies, in thy Deliverance of us from the Tyranny of Popish Superstition and Idolatry. What Thanks can we render unto thee, O God, that thou didst not still give us over a Prey into those Teeth, whereby Death and Hell would have gnawn upon us, and never consumed us ? Praised be thy Name, O Lord, who didst then save some of our Forefathers, by plucking them as Brands out of that Fire, as *Lot* out of *Sodom* ; thou didst save them from that Spiritual Deluge, as *Noah* and his Sons from the drowning of the whole World : Praised be thy Name for them. But what Praise can we yield unto thee, O Lord, sufficient for our selves, to whom thou hast continued this Rescue now, more than from one Generation to another, and still continuest it ? Our best Thanks, O Lord, are less than the least of thy other Mercies, in
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think our Delivering us from temporal Danger, forgers. Then, lo! hear a Reason, Lord, O bless'd Why have we been so long, and ways to must be still, as good as mute and acknowledge still, in this great Deliverance from the eternal Ruin of our Souls, be- the Tyrant we can never sufficiently tion and raise thee for those Favours of can we Eternity, till we come to Eterni- at thou, y, there to praise thee for ever and a Prayer: Yet in the mean time, O Death Lord, we desire to acknowledge the n upon Glory of thy Grace; and, that we Prai- may be able to conceive and con- sider it.

Fore- The *Marian* Days of Persecution Brands were fierce and cruel; in them t of So- thou didst hide thy Face from thy a from Church in this Land: But it was ab and but for a Moment, in comparison of the of the Mercy which followed in Name the Days of blessed *Elizabeth*, that can we great Instrument of thy Glory, ficient and our Good. The People did ou hast then hide themselves in their more Chambers, nay, in the Dens and o ano- Caves of the Earth, with the old Our Saints. But it was but for a very s than little Time, in respect of the Time es, in wherein thou hast enlarged us, and de- brought

brought us forth into the gracious Liberty of the Sons of God ; when thou didst bring her from the Prison to the Palace, and not only as *Joseph*, to be a Prince in *Ægypt*, but to be a Queen of thine own peculiar People ; when thou didst bring back her Captivity and ours, as the Rivers in the South ; then was this our Church as in a Dream ; and when we saw it was Truth, then were our Mouths filled with Laughter, and our Tongues with Joy. And though the *Michaels* of *Saul's* House may deride and scoff at those devout Exaltations, and divine Raptures of thy Servants ; yet let us, with holy *David*, be content to be more vile in their Sight, while thou shalt please to continue their Burthen ; and that our Songs, which we make to thee in our own Land, and our Rejoycings in thee, may prove more burthen some to them : And, good Lord, do not thou ever suffer our Thankfulness to fall so low, as to make thee cut off thy Loving-kindness in Displeasure, or our Sinfulness to grow so high, as to damp the
Light

Light of thy Gospel amongst us,
 or to cause thy Hand to remove
 our Candlestick; but make it firm,
 O Lord, by thy Power, and en-
 large the Light thereof into all the
 Congregations of this Kingdom.
 Let it also break into their Houses
 that shut their Doors, and into
 their Hearts that shut their Eyes
 against it. And for the better pro-
 moting hereof, as thou didst bless
 and raise up that excellent Prince
 and second *Josiah*, King *Edward VI.*
 as the Prince of thy Right Hand,
 and didst give him to us to revive
 the Light of thy Gospel; and, after
 thou hadst dissipated the Clouds of
 the *Marian* Superstition, didst raise
 up the famous Queen *Elizabeth* to
 tread in his Steps; so we beseech
 thee moreover, to bless our pre-
 sent Gracious Sovereign *K. George*,
 that he may defend us in the same
 until his Death: Bless also the
 Heir of his Crown; and at the last
 commend it to those that come
 after, in no less, but rather greater
 Lustre. Good Lord, make this his
 Son as thy Son, and as thy pleasant
 Child, that he may take Delight
 in

in thee, and in the Remembrance of thy great and holy Name. Let thy Name be to him as a strong Tower, to which he may always resort. O gracious Lord God, do thou so establish the King's Throne, and his Posterities, in Truth and Judgment, that they may not only be constant in the Professing, but strong in Promoting of thy Truth for Defence of thy Faith, and the Maintenance of all just and righteous Causes, so shall thy Glory be great in their Salvation, and our Salvation great by that Glory of thy Grace; which by them thou shewest us: And so shall we, and ours after us, offer Sacrifices of Praise and Thankfulness to thy glorious Name, from Generation to Generation, for evermore. *Amen.*





*The thankful Remembrance of
the 7th of August, 1588, of the
Deliverance from the Spanish
Armado: With a true Descrip-
tion of their Strength.*



THE whole Fleet consisted of
150 Ships, and 65 Galleons,
some 1000, some 800 Ton; Ur-
cas 700 and 500 Ton; 19 Pin-
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naces, some 100, some 70 Ton ; 20 Carvils, 13 Zebras, 10 Feluccas (6 Oars apiece), 4 Galeasses, 4 Gallies ; Burthen of all 57,868 Ton ; In some 50 Ordnance apiece. 2,360 Pieces of Ordnance ; great Middle Culverins, and some Great Cannoris. 171 Ensigns, 8,650 Mariners, 19,295 Soldiers, 2,808 Galley-Slaves, 224 Voluntiers, 455 allow'd Servants, 401 Servants, 167 for the Cannon, 85 for the Hospital, 108 Chirurgeons, Gentlemen to attend the Duke, 50 Servants, 17 Super-Intendants, 100 Servants to the Office of Justice, 108 Churchmen.

With these were to join the Duke of *Parma* : And he commanded these Powers, 32 Ships of War, 70 flat Bottoms with 90 Horie apiece, with Bridges, and 2 Ovens in a Boat. Also he had 200 Boats in *Newport Haven*, and 200 empty Casks to choak Havens, and make Bridges.

Also the Duke of *Parma* had Saddles, Bridles, all Sorts of Ordnance and Munition, with 4,900 Horse, 120 Foot Companies, 56 Ensigns,

Remembrances. 195

Ensigns, 100 Men to each Ensign, 10 *Walloons*, 8 *Scots Burgundians*, 30 *Italians*, 60 *Spaniards*, 90 *Almaines*, 7 revolted *English* Fugitives, under *Stanly*, *Westmoreland*, and *Paget*.

The Pope contributed a Million of Gold to this Invasion, and stiled the Fleet the *Invincible Armado*: Notwithstanding which, this great Design was happily frustrated, the whole Fleet dispersed, and a great Part of it destroyed, under the Auspices of *Q. Elizabeth*, and by the Conduct and Valour of her Generals and Admirals; the principal of which were, the Lords *Howard* and *Sheffield*, *Sir Francis Drake*, *Sir John Hawkins*, *Sir Walter Raleigh*, and *Sir Martin Forbisher*. The *Spaniards* lost in this Expedition 81 Ships and Vessels, near 14,000 Soldiers, and all their Mules and Horses, which they were forc'd to cast over-board. The Duke of *Parma*, with the Armament from the *Low-Countries*, as mention'd above, was hinder'd from joining the *Spaniards*, by the *Hollanders*, who cruized with a Fleet off of *Dunkirk*, and so prevented his

Communication with the *Spanish* Fleet, the Admiral whereof, the Duke of *Medina*, was disgraced on his Return to *Spain*. For the Particulars of all which, we refer to the History of those Times.

A Thanksgiving for our Deliverance from the Spanish Invasion in 1588.



A THANKFUL REMEMBRANCE 1588

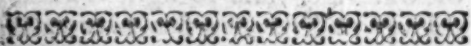
O LORD our God, how glorious and excellent is thy Name; whose Strength and Power extends

extends to the utmost Parts of the Earth, and whose Wonders are wrought upon the Seas, and Miracles upon the dry Land ; at whose Anger the Heavens fly, the Earth dissolves, and the Seas make a Noise : Who dost command the raging Tempests, and stillest the blustering Winds, making them the Instruments to fight against the Enemies, and to be Helpers of thy Servants ; who by the watery Elements shew'dst thy Power, and declaredst thy Strength when we were beset with Fear, our Beacons burning, our Soldiers marching, our Counties mustering, our Armies incamping, our Ships preparing ; when we were even faint with Sorrow, and fear over-ran the Land, when our Enemies Gallies, Galleasses, and Ships, came with full Sail for to assail us with their murdering Pieces, and more murdering Purposes for to destroy us by whole Multitudes ; they brought their Whips to scourge us, their Seals to mark us out for Slavery ; their invincible Navy had hemmed us in : But when they

swelled in their Pride, and grew confident in their Arm of Flesh; when they had even set Sight upon our Land, and counted all their own; then, even when they were in Expectation presently to take our Land from us, and, in Assurance of Presumption, to slay our strong Men, and torture our young Men; to ravish our Wives, and to deflower our Virgins; to triumph over all, and to tyrannize and glut themselves with our Blood; when they thought all their own, their Ships at Anchor, their Navy being grappled and conjoined in one for our utter Destruction; then, O Lord God, our Heavenly Father, it pleased thee to look down from thy glorious Throne, on us miserable Wretches, and to remember the Glory of thy Name, call'd on among us; and therefore at that Instant to put such Courage into the Heart of our ever Renowned *Elizabeth*, that Kingly Queen, as in Person to go forth to view her Royal Army, and to encourage her Soldiers, which then attended the Enemies Approaches. And then, O Lord, when

when we could make our selves strong only by Prayer to thee, and cryed and called for thy Help and Succour; then it pleased thee to give Valour to our Captains, to give Wit and Understanding for good Projects and worthy Inventions; yea, to make the Winds, the Fire, and the Air, with the Waves and Waters, and all to be on our Side, and to fight the Battel for us thy poor unworthy Servants, and then, by thy gracious Providence, thou didst put Fear in our Enemies Hearts; and the better to cause that we might know it to be thy doing, even at Midnight, when we could not see to fight, thou sentest a Gale of Wind to carry a Flame of Fire for us to get Victory upon the Water against our Enemies. For the which most happy Victory, desirous to shew our Thankfulness to thee, O Lord of Hosts, as then we had our Enemies Banners displayed in the chiefest Preaching-Place of this Land; and sung an Heavenly *Hallelujah* of Praise to the Glory of thy Name in all our

publick Assemblies; so every one, for our own Particulars, is ever bound to have in Mind, how, upon the 7th of *August*, 1588, thou wroughtest that great Deliverance of this Land from that proud Navy of the cruel *Spaniards*, and to bleis and praise thy glorious Name from one Generation to another, both now and for ever. *Amen.*



A Discovery of our wonderful Deliverance from the hellish and horrible Powder-Treason, the 5th of November, 1605.

THirty-six Barrels of Powder, cover'd by 500 Faggots, and 1000 Billets, were convey'd under the Parliament-House by the following Traytors:

<i>Edm. Digby, Kt.</i>	<i>Job Wright, Gent.</i>
<i>Rob. Catesby, Esq;</i>	<i>Cr. Wright, Gent.</i>
<i>A. Rocwood, Esq;</i>	<i>John Grant, Gent.</i>
<i>Fr. Tresham, Esq;</i>	<i>Rob. Keys, Gent.</i>
<i>Rob. Winter, Esq;</i>	<i>Guy Faux & Bates,</i>
<i>Tho. Percy, Gent.</i>	<i>Catesby's Men.</i>
<i>Tho. Winter, Gent.</i>	

The



THE Manner of finding out this horrible Treason (by the great Goodness of God) was by the mystical Sense of a Letter, which (for Memory to Posterity) is here inserted, as it was sent to the Lord Mounteagle.

My LORD,

OUT of the Love I bear to some of your Friends, I have a Care of your Preservation; therefore would advise you, as you tender your Life, to advise some Excuse to shift off your Attendance

tendance at this Place: For God and Man have conspired to punish the Wickedness of this Time: And think not slight of this Advertisement, but retire your self into your Country, where you may expect the Event with Safety; for, tho' there be no Appearance of any Stir, yet, I say, they shall receive a terrible Blow this Parliament, and yet they shall not see who hurt them. This Counsel is not to be contemn'd, because it may do *as* you Good, and can do you no Harm, for the Danger is past as soon as you have burnt the Letter; and I hope God will give you the Grace to make use of it; to whose holy Protection I commend you.

The execrable Design of these Traytors was, to blow up the King, the Prince, and the House of Lords and Commons, and then to seize the Queen and the rest of the Royal Family, and to bring in Foreign Powers, and the Popish Religion. And so near were they to execute the Villany, that *Guy Faux* was seized on the 4th of November at Midnight, cloak'd and booted, in the very Cellar, with 3 Matches, and
a dark

a dark Lanthorn, &c. But God was pleased to turn the intended Mischief on their own Heads; and they, together with several Jesuites who encourag'd this villainous Design, met with their deserved Fate.

A Thanksgiving for our Deliverance from the unparalleled Gun-powder Treason, 1605.



THE WONDERFUL DELIVERANCE 1605

O LORD God, the great Deliverer and Defender of those who always seek and trust in thee;

accept, we humbly beseech thee, this our poor, but hearty Thank-giving, for thy gracious Providence over us, and our wonderful Deliverance. We acknowledge, if thou hadst dealt in Justice, according to our long and grievous Provocations, thou mightest have cut off Root and Branch in one Day, blown up King and Kingdom at one Clap. Nay, if, notwithstanding our Presumptions against thee, thy wonderful Protection had not been over us, there had not been left us a Being: For our Enemies had undermined us, they had digged in the Deep as if they would have made a Covenant with Hell and the Pit for our utter Destruction. They had made strong Combination, and tho' their Counsel was against the Lord, and his Anointed, yet had they bound the Assurance and Secrecy of it with the Sacrament of the Lord; so their Consultations were hid and covered in Darkness, and it was a Plot past Man's finding out. But thine Eyes, O Lord, did see their Villainy, and thine Ears did hear
the

the Cry, not of us, who knew nothing, but of our Extremities, which thou hadst Pity on; for thou brokest the Bonds of the Ungodly, and didst frustrate the Council of thy Enemies, and didst enough to make them see that there is no Counsel against thee, or thy People which fear thee, and call upon thy Name. Thou deliveredst even us, our King, our Queen, our Prince, our Nobles, and our whole State, of all Degrees to be assembled in Parliament at that Hour, from the Power of Darkneſs, and from the Fiery Furnace, which was prepared for us, not to make Brick, but either Brick, or nothing of us. How did we then see, what we have often heard out of thy holy Word, That before they cry, thou wilt hear, and while they yet speak, thou wilt help? O how high art thou to them that call on thee in Truth! Surely, thou wilt hear their Cry, and wilt help them. *Lord, what is Man, that thou art mindful of him, or the Son of Man, that thou so reſgardeſt him? What is this little*

Part

Part of the World, that thou shouldst set thine Eyes of Providence on it so, as to shew thy self a Warchman for us, that never sleepeth, and whose Care of us cannot be either corrupted by the wicked and wealthy Men of the Earth, or frustrated by the deep and crafty Fiends of Hell? What, O Lord, was the Zeal of those Saint-makers, that they would have sent up at once such a Company to Heaven, in fiery Chariots? No, no, the Lord was not in the Fire that set them on work, nor would he be in those fiery Works. O what a Desolation and Misery had fallen upon us, if thou hadst not been on our Side, when Men rose up against us! They had swallowed us up quick, when they were so wrothfully displeased at us: Yea, if thou hadst not been on our Side, not only the Living had been swallowed up, but that Blow would even have raised the Bodies of the Dead, raised the Foundations of the Earth, and rent in sunder those everlasting Monuments: Our Laws and Statutes had been turned to Dust; our whole

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whole Land into Misery and utter Desolation; we had (as we had too justly deserved) been scarce left as *Sodom*, we had been made like unto *Gomorrhah*; *Zim*, and *Obim*, had dwelt in our Houses, Superstition had Regard in our Church, and Treason had reigned in our Land; but it pleased thy controlling Wisdom, so to bring it about, that the Deceiver should be deceived, the Greedy devoured, and the same Pit which the Malicious digged, themselves should fall into it. For, as by Powder they intended to blow up, so didst thou first amaze them with a Blast; and by it were some of them sent to their Long Home from their own Houses, while they were hatching this Mischief for us; as they made Wood a Colour to hide their Malice under, so some perished by the Tree.

The Instruments, as Powder, Wood, and Fire, which they prepared for our Destruction, by the same Means were they destroyed. Now as thou hast often made bare thy holy Arm, and we still find it stretched out for our wonderful

De-

Deliverance, so do thou make it a Means, good Lord, that all our Neighbours, yea, that all the World, may see that thou art our Saviour, and with us learn to put their Trust in thee, and that their Destruction may be a Warning to the rest of that viperous Brood, speedily to leave their damnable Ways, lest they follow their Destruction. But it is we that are escaped as a Bird out of the Snare of the Fowler, the Snare is broken, and we are delivered. For which so gracious and wonderful Deliverance of that 5th of *Novemb. 1605*, let us, and our Posterity after us, with Bonfires, Trumpets, Shawms, and Psalms, laud and praise thy holy Name, on the 5th of *November* yearly for ever: And let us not only keep one Day yearly in our publick Congregations to praise thy great and glorious Name; but let us all, which at least as yet live by that Preservation, be never forgetful, privately to acknowledge before thee, and unto thee, that thou art the Almighty, and Never-failing Sayiour of all that put their Trust

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Trust in thee, and let those that come after us, praise thee for us, from Generation to Generation, for ever and ever. *Amen.*



The dreadful Plague in 1665. People fall down dead in the Streets. A Representation of Death, displaying the Banner of Mortality. The Bellman ringing to bring out the Dead, &c.



FROM

FROM the 20th of December, 1664, to the 19th of December, 1665, died of all Diseases 97306; of the Plague 68596, whereof in one Week, September 19, 1665, of all Diseases 8297; of the Plague 4463.



*The Almighty Hand held forth,
in Token of Acceptation of the
Sacrifices, and Prayers, and
Penitence of this sinful Nation.*



THE

THE Almighty having thought fit, for the Sins of our Forefathers, to afflict this Land with the severe Strokes of his heavy Displeasure, what Reason have we, their Posterity, who have equally merited the Divine Wrath, to think it A MIRACLE OF MERCY to have escap'd these dreadful Scourges? We shall therefore, in acknowledging God's Mercy to us, insert the Two following Prayers or Thanksgivings, to deprecate such sad Times, which the Lord of his infinite Mercy deliver us from; and to acknowledge God's great Goodness to this sinful Land.

*Thanksgiving for the Stay of the
Plague, and our Deliverance
from it, in the Year 1665.*

WE will magnify thee, O God, our King, and will praise thy Name for ever and ever; because in the midst of Wrath, remembering

remembering Mercy, thou hast delivered our Souls from Death, and preserved us from the noisome Pestilence. It is not for our Righteousness, O Lord, nor for the Cleannels of our Hands in thy Sight, that when Thousands better than ourselves have fallen beside us, and Ten Thousands at our Right-hand, Destruction has not come nigh us, but we yet remain alive, as it is this Day. Tis thou, O Lord, who dost wound and heal again, killest and makest alive again, bringest to Hell and back from thence. Thou hast vouchsafed above all human Aids and Means, such is thy Power and Goodness, to command thy Angel to stay his Hand, and spare us. We therefore offer up unto thee at once, the Oblation of hearty Thanksgiving for this our great Deliverance, and of humble and earnest Prayer for all those that are yet afflicted, beseeching thee, for thy Son Jesus Christ's Sake, to be gracious unto them and us, that both they and we, in joint Affection

tion, may acknowledge the Justice of thy Punishment, and record thine infinite Mercy in sparing us miserable Sinners. And this we do in the Name of thy Son, and our Saviour; to whom, with thee, and the Holy Ghost, be all Praise and Glory, now and ever. *Amen.*

A general Thanksgiving for being defended from the Plague ever since the Year 1665.

ALmighty God, who in thy late dreadful Visitation didst cover with thy Hand thine anointed Servant, our gracious Sovereign Lord the King then reigning, so that no Evil happen'd unto him: And also didst compass, with thy merciful Protection, the whole Royal Family at that Time, so that no Plague came nigh their Dwelling: So we give thee Thanks, gracious Father, that no such dreadful Disease has been amongst us

us since that Time, for the Space of so many Years; while other Nations, perhaps no more sinful than us, have felt the Rod of thy Vengeance. We acknowledge, with all Thankfulness, this thy distinguishing, conspicuous Mercy, vouchsafed through so many Reigns, to these Kingdoms; beseeching thee to continue still thy gracious Goodness towards them, to the Glory of thy Name, and the Welfare and Prosperity of thy Church; and this we beg for Jesus Christ's Sake. *Amen.*



Perfect like



Verses on MAN'S MORTALITY.
With others on the Hope of his
 RESURRECTION.

L I K E as the Damask Rose you
 see,
 Or like the Blossom on a Tree,
 Or like the dainty Flower in *May*,
 Or like the Morning to the Day,
 Or like the Sun, or like the Shade,
 Or like the Gourd which *Jonas* had,
 Even such is Man, whose Thread
 is spun,
 Drawn out and cut, and so is done.
 The Rose withers, the Blossom
 blasteth,
 The Flower fades, the Morning
 hasteth,
 The Sun sets, the Shadow flies,
 The Gourd consumes, and Man he
 dies.
 Like to the Grass that's newly
 sprung,
 Or like a Tale that's new begun,
 Or like the Bird that's here to Day,
 Or like the pearled Dew of *May*,

Or

Or like an Hour, or like a Span,
Or like the Singing of a Swan;
Even such is Man, who lives by
Breath,

Is here, now there, in Life and
Death;

The Grass withers, the Tale is
ended,

The Bird is flown, the Dew's
ascended,

The Hour is short, the Span not
long,

The Swan's near Death, Man's
Life is done.

Like the Bubble in the Brook,

Or in a Glass much like a Look,

Or like the Shuttle in Weaver's
Hand,

Or like the Writing on the Sand,

Or like a Thought, or like a Dream,

Or like the Gliding of the Stream;

Even such is Man, who lives by
Breath,

Is here, now there, in Life and
Death;

The Bubble's out, the Look's
forgot,

The Shuttle's flung, the Wri-
tings blot.

Man's Mortality. 217

The Thought is past, the Dream
is gone,

The Waters glide, Man's Life
is done.

Like to an Arrow from the Bow,
Or like swift Course of Water-flow,
Or like that Time, 'twixt Flood
and Ebb,

Or like the Spider's tender Web,
Or like a Race, or like a Goal,
Or like the Dealing of a Dole;
Even such is Man, whose brittle
State

Is always subject unto Fate:

The Arrow's shot, the Flood
soon spent,

The Time no Time, the Web
soon rent,

The Race soon run, the Goal
soon won,

The Dole soon dealt, Man's Life
soon done.

Like to the Lightning from the Sky,

Or like a Post that quick doth hie,

Or like a Quaver in a Song,

Or like a Journey three Days long,

Or like the Snow when Summer's
come,

Or like the Pear, or like the Plum;

218 *Verses on Man's*

Even such is Man, who heaps up
forrow,

Lives but this Day, and dies To-
morrow.

The Lightning's past, the Post
must go,

The Song is short, the Jour-
ney's so,

The Pear doth rot, the Plum
doth fall,

The Snow dissolves, and so
must all.

Verses on MAN'S RESURRECTION.

LIKE to the Seed put in Earth's
Womb,

Or like dead *Lazarus* in his Tomb,

Or like *Tabitha* being asleep,

Or *Jonas* like within the Deep,

Or like the Night, or Stars by Day,

Which seem to vanish clean away ;

Even so grim Death Man's Life be-
reaves,

But being dead, Man Death de-
ceives.

The Seed it springeth, *Lazarus*
standeth,

Tabitha wakes, and *Jonas* landeth,

The

Resurrection. 219

The Night is past, the Stars remain,
So Man that dies shall live again.

Mors mea vita mihi.

The BELL-MAN'S SOUND,
For the Fifth of *November.*

A WAKE *Britain's* Subjects all,
with one Accord,
Extol, and praise, and magnify the
Lord;
Humble yourselves, and with De-
votions sing,
Praises of Thanks to God for our
most gracious King.
This was the Night, when in a
darksome Cell,
Treason was found in Earth, but
hatch'd in Hell;
And had it took Effect, what would
avail our Sorrow!
The Train being laid to have blown
us up o'th' morrow?
Yet God, our Guide, reveal'd the
damned Plot,
And they themselves destroy'd,
and we were not.

220 *The Bellman's Sound.*

'Then let us not forget him Thanks
to render,
That hath preserv'd and kept our
Faith's Defender.

Another BELL-MAN'S SOUND.

THE Night's well spent, the
Day draws nigh,
Awake from Sleep, and Sin defy :
All sluggish Sloth expel away,
Have still in Mind the Judgment
Day,
When Dead shall rise, and Trum-
pets call,
The Graves shall open wide withal ;
Awake from Sleep, awake from Sin,
With Voice and Heart to call on
him,
Who from above pleas'd to descend,
From Satan's Malice us to defend,
Our forfeit Souls to that rich
Grace,
Where we may still behold his
Face :
Let us repair, and God implore,
That henceforth we transgress
no more,

And

And that our Joy be at this Tide,
That we in him be satisfy'd :
Then shall we all, for his dear Sake,
Be blest asleep, be blest awake.

*An Expostulatory Hymn to the
careless Christian.*

[lieve
HOW can we say, that we be-
There is a World to come,
Where all Mankind shall sum-
mon'd be
To take their final Doom :

Or that there is a glorious Heav'n,
To crown the Innocent ;
Or dreadful Hell, with horrid Pains,
The wicked to torment :

That these are both eternal too,
And never to have End ;
That Heaven's Delight shall ne'er
decay,
Hell's Sorrows never end :

I say, How can we think this true,
(And sure most true it is!)
And yet live on, as if there were
Nothing so false as this ?

222 *Divine Hymns.*

O quicken, Lord, our Faith
Of these great Joys and Fears,
And make the Last Day's Trum-
pet be
Still sounding in our Ears !

*An Acknowledgment of God's
Mercies: For Sunday Morning.*

BEhold we come, dear Lord, to
thee,
And bow before thy Throne;
We come to offer, on our Knee,
Our Vows to thee alone.

Whate'er we have, whate'er we are,
Thy Bounty freely gave :
Thou dost us here in Mercy spare,
And wilt hereafter save.

But, Oh, can all our Store afford
No better Gifts for thee ?
Thus we confess thy Riches, Lord ;
And thus our Poverty.

[pay
'Tis not our Tongue, or Knee, can
The mighty debt we owe :
Far more we should, than we can
Far lower should we bow. [say ;

Come

Divine Hymns. 223

[Pow'rs,

Come then, my Soul, bring all thy
And grieve thou hast no more :
Bring ev'ry Day thy choicest Hours,
And thy Great God adore.

But, above all, prepare thy Heart,
On this his own blest Day ;
In its sweet Task to bear thy Part,
And sing, and love, and pray.

Glory to thee, eternal Lord !
Thrice blessed Three in One ;
Thy Name at all Times be ador'd
Till Time itself be done. *Amen.*

The Vanity of this World.

WHY do we seek Felicity,
Where 'tis not to be found ;
And not, dear Lord, look up to thee,
Where all Delights abound ?

Why do we seek for Treasure here,
On this false barren Sand ;
Where nought but empty Shells
appear,
And Marks of Shipwreck stand ?

O World, how little do thy Joys
Concern a Soul, that knows
Itself not made for such low Toys,
As thy poor Hand bestows!

How cross art thou to that Design,
For which we had our Birth!
Us, who were made in Heaven to
shine,
Thou bow'st down to the Earth.

Nay, to thy Hell, for thither sink
All that to thee submit:
Thou strew'st some Flowers on the
To drown us in the Pit. [Brink,

World, take away thy tinsel Wares,
That dazzle here our Eyes;
Let us go up above the Stars,
Where all our Treasure lies.

The Way we know; our dearest
Himself is gone before; [Lord
And has engag'd his faithful Word,
To open us the Door.

[Hand,
But, O my God, reach down thy
And take us up to thee;

That

Divine Hymns. 225

That we about thy Throne may
And all thy Glories see. [stand,

All Glory to the sacred Three,
One ever-living Lord :
As at the first, still may he be
Belov'd, Obey'd, Ador'd.

Amen.

*A Divine Call to the Pious Soul,
to lift itself up to Heaven, by
Contemplating God's Mercies.*

WAKE now, my soul, and
humbly hear,
What thy mild Lord commands :
Each Word of his, will charm
thine Ear ;
Each Word will guide thy Hands.

Hark how his sweet and tender Care
Complies with our weak Minds ;
Whate'er our State and Temper are,
Still some fit Work he finds.

They that are merry, let them sing,
And let the sad Hearts pray ;
Let Those still ply their chearful
Wing ;
And These their sober Way.

K 5

So

So mounts the early chirping Lark,
Still upwards to the Skies :
So sits the Turtle in the Dark,
Among her Groans and Cries.

And yet the Lark, and yet the Dove,
Both sing, tho' several Parts ;
And so should we, howe'er we move
With light or heavy Hearts.

Or rather, both should both assay,
And their cross Notes unite :
Both Grief and Joy should sing and
pray,
Since both such Hopes invite.

Hopes that all present Sorrow heal,
All present Joy transcend ;
Hopes to possess, and taste, and feel
Delights that ne'er will end.

All Glory to the sacred Three,
All Honour, Power, and Praise ;
As at the first, may ever be,
Beyond the End of Days. *Amen.*



*The Aspiring Soul's devout Breath-
ings to God, &c.*

FAIN would my Thoughts fly
up to thee,
Thy Peace, sweet Lord, to find;
But when I offer, still the World
Lays Clogs upon my Mind.

Sometimes I climb a little Way,
And thence look down below;
How Nothing there do all Things
seem,
Which here make such a Show.

Then round about I turn my Eyes,
To feast my hungry Sight;
I meet with Heaven in every thing,
In every thing Delight.

I see thy Wisdom ruling All,
And it with Joy admire;
I see myself amidst such Hopes,
As set my Heart on Fire.

When I have thus triumph'd a while
And think to build my Nest,
Some cross Conceits come flutt'ring
And interrupt my Rest.

Then to the Earth again I fall,
 And from my low Dust cry;
 'Twas not on *my* Wing, Lord, but
 That I got up so high. [thine,

And now, my God, whether I rise,
 Or still lie down in Dust,
 Both I submit to thy blest Will,
 In both on thee I trust.

[self
 Guide thou my Way, who art thy-
 My everlasting End;
 That every Step, or swift or slow,
 Still to thyself may tend.

To Father, Son, and Holy Ghost,
 One Consubstantial Three;
 All highest Praise, all humblest
 Now and for ever be. [Thanks,

The Benefit of Christ's Incarnation.

Long had the World, in gloomy
 Shades
 Of Ignorance and Sin,
 Benighted sat; whilst Hell's dark
 Prince
 Had tyranniz'd therein.

Weak

[long
Weak Reason's twinkling Tapers
Contended with the Night;
And Prophets strove the Shades to
chase,
With Beams of borrow'd Light.

But all in vain, alas! till he,
The Son of Righteousness,
At length with healing Beams arose
To cure the World's Distress.

He rose, and with his Presence
brought
A bright and glorious Day;
Infernal Spirits, and their dark
Works,
Before him fled away.

They that in Error's fatal Chains
The captive World have led,
Were by the mighty Prince of
Peace,
His conquer'd Captives made.

Thus came he, who all Nations had
In great Desire of old;
Whole coming, faithful Prophecies
To *Israel* long foretold.

And

And now, ye Nations of the earth,
Know, and revere your King ;
Gladly submit to him, who does
Your great Salvation bring.

Ye Nations of the Earth, rejoice,
And all your Voices raise ;
The wond'rous Faithfulness and
Love
Of your great God to praise.

Glory to God the Father give,
And to the gracious Son,
And Holy Ghost, henceforth as long
As Time his Course shall run.

Amen.

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